

A NEW
HISTORY
OF THE
WORLD,

CONTAINING

An *Historical* and *Chronological* Account of the *Times* and *Transactions*,
From the CREATION to the Birth of

Our Lord Jesus Christ,

According to the Computation of the *Septuagint*;

Which the *Author* manifestly shews to be that of the *Ancient Hebrew* Copy of the

BIBLE.

TOGETHER

With *Chronological Tables* at the End of each Age,

IN WHICH

The Lives of the Patriarchs after the Deluge, the Reigns of the Rulers and Kings
of the Children of *Israel* and *Juda*, are parallel'd (and agree exactly) with
those of the *Assyrian*, *Babylonian*, *Persian*, *Grecian* Kings and *Roman* Emperors:
By means whereof all the *Objections* and *Cavils* of our Modern Libertins,

Deists, *Atheists* and *Pre-Adamites*,

Who grounding their *Arguments* and *Reasonings* upon the Computation of the present
Hebrew Text, make the First Kings of the *Assyrian*, *Babylonian* and *Egyptian* Monarchies
to have Reign'd some Hundreds of Years before the Deluge, are clearly Confuted.

PSALM. 52. 1.

The Fool said in his Heart : There is no God.

By Cornelius Nary, C.F.P.D^r.

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T H E

P R E F A C E.



MY Design in Publishing this Work is Chiefly to obviate the Objections of the Atheists, Deists, re-Adamites and Libertins of this Age, who Crowd the whole System of their Non-Religion (if I may be allow'd this Term) or rather Impiety, upon the vast Difference that is between the Present Hebrew Text and Profane Historians, in the Computation of Time. These Canning Sophisters Argue thus : According to the Computation of

the said Hebrew Text, from the Deluge to the Calling of *Abraham* there pass'd only three hundred and sixty seven Years : From that Time to the Departure of the Children of *Israel* out of the Land of *Egypt*, four hundred and thirty ; from thence to the Building of the Temple in *Jerusalem*, four hundred and eighty ; and from that to the Captivity of *Babylon*, four hundred and thirty ; in all one Thousand seven hundred and seven Years : Now, according to the Profane, and even the most Ancient of the Christian Ecclesiastical Historians, there pass'd, from the Reign of *Belus* to the Days of *Nabuchodonosor*, who brought the *Israelites* Captives to *Babylon*,

lon, one Thousand seven hundred and twenty eight Years; Consequently, by the Present Hebrew Computation, Belus must have reign'd twenty one Years before the Deluge.

These Men say moreover, that the Famous Poly-Histor, after Berofus, Abydenus and Apollodorus; and after Poly-Histor, Julius Affricanus; and after him, Eusebius Cæsariensis and Syncellus, affirm, that there reign'd in Babylon, between Nimrod and Belus thirteen Kings for the Space of four hundred and forty Years; the first of whom must then have necessarily reign'd four hundred and sixty one Years before the Flood, if we allow the Present Hebrew Computation. The like Arguments they borrow from the Egyptian Annals, and prove by the Authority of Manetho, of Ptolomæus Mendesiæus, and of other Ancient Historians, that Menes the first King of Egypt, must have reign'd the like Number of Years before the Deluge, supposing the Truth of the Present Hebrew Computation.

Our Modern Historians being sensible of the Force of these Arguments, and finding no tolerable Solution for them, do, as Alexander did to the Gordian Knot, cut them in sunder, by denying the Matters of Fact and treating them as Fabulous; which is indeed (in my Opinion) to subvert all Antiquity, and deny what the Holy Fathers and the Ancient Ecclesiastical Historians have Asserted and Maintain'd from the Beginning of Christianity to the two last Centuries; than which nothing can be more absurd or dangerous.

Now the Septuagint Computation agrees exactly with the Account the Pagan Historians give of the Reigns of these Kings. It shows plainly, that not only Belus and the thirteen Kings his Predecessors in Babylon, but also Menes, in Egypt; Inachus, in Greece; and other Kings his Predecessors (if any reign'd there before him) have all liv'd and reign'd in their Respective Kingdoms after Nimrod, in whose Days the Descendants of Noah dispers'd, and possess'd themselves of the Lands allotted to them. I Confess indeed, the Beginnings of the Histories of the Chaldeans, Egyptians and Grecians are Fabulous; and the Reigns of their Gods and Demi-Gods, for so many Thousand Years on Earth, are meer Fictions, Grounded only upon the Fabulous Traditions of the Ignorant People; nay, the very Historians, who first transmitted them to Posterity, seem to give no Credit to these, or the like Fables: But from thenceforth, when Men began to be a little Civiliz'd, and had invented Characters or Hieroglyphicks, which was very early, and even long before the Days of Moses; when I say, they began to indite, or write the Acts of their Kings and Governours, and leave upon Record their Names and the Years of their Reigns; then Truth began to appear, then Posterity began to give Credit to such Acts, and allow them Historical Faith: So that the Computation of the Septuagint in the Years of the Ages of the Patriarchs, and in those of the Reigns of the Rulers, Kings and Governours of the Children of Israel, unto the Birth of CHRIST, agreeing with the Years of the Reigns of these Kings, from Nimrod the first Heathen King, down in a long Series to the same Time, sets it beyond all Doubt, that the Names and the Years of the Reigns of those Kings, whom our Modern Historians reject as Fabulous, are true, and worthy of all Human Credit.

Now

Now my Design, as I observ'd before, being to Convince these Atheists, Deists, Pre-Adamites and Libertins of their Errors, how little the present Hebrew Computation will help them, so long as we have that of the Septuagint, which all Antiquity hath follow'd, and allow'd to be True; and to put this Conviction in a clear Light, I have observ'd the following Method.

First, I divided the whole Series of Time, from the Creation to the Birth of CHRIST, into six Ages.

Secondly, I set down at the Foot of each Age (bating the First) a Chronological Table in two Columns, in which the Years of the Patriarchs from the Days of Phaleg and those of the Rulers, Judges, Kings and Governours of the Children of Israel are parallel'd with Nimrod, with the Kings of Babylon and Assyria; with the Kings of the Medes and Persians, with Alexander the Great, and his Successors in the Line of the Seleucidæ; and with Pompey, Julius, and Augustus Cæsar, where the Reader may see what Kings were Contemporaries with the said Patriarchs, Rulers, Judges, Kings and Governours in each Age: And I do here declare upon the Word of a Christian, that (bating the Years of the Anarchies or Interregnums of the Israelites in the Time of the Judges, and which I think I have sufficiently prov'd, in the proper Place, to be pretty Exact) I have, to the best of my Understanding, borrow'd the Number of Years I give (where the Scripture is silent) to each of the Rulers, Kings and Governours of Israel, from the best, and most approv'd Ecclesiastical Historian, as also those of the Pagan Kings from Men of the like Credit, as well Heathen as Christian Writers.

Thirdly, I have (for the Improvement of Youth in History) given a pretty large Abstract of the Old Testament to the Captivity of Babylon; of the Books of Esdras, of the Machabees and their Successors to the Death of Herod; as also of what Antiquity could furnish me with, of the Babylonian and Assyrian Kings to the Death of Sardanapalus: A like Abstract of the History of the Medes and Persians, of the Egyptians, Grecians and Romans, to the forty second Year of Augustus Cæsar; and I flatter myself, that, in the Whole (bating that of the Egyptians which I have not long dwelt upon) I have scarce omitted any remarkable Passage which I judg'd proper for the Instruction or Edification of Youth.

Lastly, That the Reader may see, as it were with one View, the Concord and Harmony between the Computation of the Septuagint and that of Prophane History, I have annex'd to the End of the Work a Chronological Table of the Whole, by which it appears, that the Sacred and Prophane Chronology differ only in eleven Months; which surely is a convincing Argument, that the Septuagint Computation is the same with that which the Holy Pen-Man Moses left upon Record in the Hebrew Text, whence the Septuagint Translation was taken; and which continu'd in its Purity in the Days of our SAVIOUR, but was soon after alter'd by the Jews to serve their own Ends, as is shewn at large in the Beginning of this Work.

As to the Embellishments of History, Namely, the Description of Kingdoms and Countries, their Situation and Bounds, the Laws, Customs and Manners of their People; a Polite, Elegant Stile, Rhetorical Flights, Choice Epithets, true Characters and the like; I am sensible enough how much they are wanting thro' the whole Piece.

The first, indeed, I have industriously Omitted, partly, because I fear'd the Piece would swell to too great a Bulk; and partly, because I did not judge such Description so necessary in this our Age, in which Geography, and Topography are brought to that Perfection, and Charts and Maps are in so great Plenty, that a Man may better learn the Limits, Extent and Situation of any Country by looking upon it in his Map, than by reading it in a Book.

And, as to the other Embellishments, I can only say, that as I have not omitted to touch upon some of them, where I judg'd it necessary for the Reader's Information; so I Confess, I pass'd by a great many more, to avoid Prolixity. I was ever Content to couch my Thoughts in the plainest and easiest Terms I could think of, without affecting either Lofty or Magnificent Words or Phrases; which in my Opinion, are proper rather for Declamation than History, whose Chief Business is to relate Matters of Fact, and that in an easy, even, intelligent Stile.

To Conclude, as there never was, nor, I believe, ever will be a Piece of Human Invention thorowly Perfect in all Points; so I flatter my self, the Candid Reader will make the Proper Allowances for the Mistakes and Oversights proceeding from Human Infirmary, which may Occur in This; since he cannot be Ignorant that he himself is surrounded with the like Infirmary.





A
New HISTORY
OF THE
WORLD.
BOOK I.

CHAP. I.

Reasons for following the Computation of the Septuagint, rather than that of the present Hebrew Text.



AS there is nothing that conduces more to the Improvement of Mankind than universal History, because Men may therein see the omnipotent Power of a Supreme BEING display'd in the Creation of the World; His singular Providence in governing and directing his Creatures to the End for which they were intended; His visible Judgments upon the Sons of *Adam*, manifested in the Subversion of Kingdoms and Monarchies, for their Sins and Wicked-

ness; His Paternal care of the Righteous and Godly, in the midst of their greatest Afflictions and fiery Tryals, and their miraculous Delivery out of the Hands of their Enemies, by His omnipotent Power: The Knowledge whereof is surely the most powerful means to fit Men for acting their respective

spective Parts righteously, soberly and godly upon this great Theatre, the World; and to caution them against those Shelves and Rocks upon which so many Millions have been shipwreck'd : So it is of great use and advantage for the same End, that universal History be digested into the best Method, and set in a true Light; that the *Reader* may frame a clear and distinct Idea, or Notion of what he reads : As also that the Times be exactly and truly calculated according to the Holy Scripture, and the best and sincerest prophane Historians; that the wicked and ungodly Men of this Age, who make *Religion* pass for a Jest, and ridicule the holy BIBLE, upon account of the diversity they find in point of Chronology between it and prophane Authors, may be convinc'd of their Errors, when they see the Harmony and Concord that is between sacred and prophane History in point of Time.

And, whereas most of our modern Historians and Chronologers have (in my Opinion) been deficient in these two Points, especially in the Latter : For, besides the confusion that is to be met with, in the method they have pursued; the blending together of different and distant matters of Fact, the confounding the Names of Kings and Princes, and the making some of them, who lived and reigned in different Ages, pass for one and the same Person; they have robb'd (as I may say) the World of at least 1500 Years by their adherence to the present *Hebrew Text*, or rather Computation of the *Jews*, who have industriously, and on set purpose, abridg'd the Age of the World, (as I shall make appear hereafter) to serve their own wicked Ends. My design in this Work is to endeavour to rectify their Mistakes in the one, and in the other, by giving a Brief Historical, and Chronological Account of the Times, and the chiefest Transactions of the great and famous Men of the World, from the Creation to the Birth of CHRIST, both from sacred and prophane History, in the best and clearest Method the obscurity of Antiquity, the few fragments of ancient Histories now extant, and my own weakness will afford. And, since I am resolved to follow herein the computation of the *Septuagint*, which I am in my Conscience convinc'd is the same (bating Errors of Transcribers) the great Prophet of GOD and Legillator *Moses* recorded in the *Pentateuch*; it is but reasonable I should give an account why I recede from the common Opinion of our modern Historians.

I am very sensible how unequal my Capacity is to so great and so difficult an Undertaking; and how far short I am of the Judgment and Learning of these Great Men, which yet have not given the LEARNED WORLD the Satisfaction that was expected : However, I hope, I may be allowed the privilege of a Dwarf upon a Giant's Shoulders. I have had the opportunity of perusing the Works of most of our modern Historians, and of observing their Perfections and Defects : And if my Discoveries be suitable to the advantage of my Situation, I aim at no more. But to return.

The Oracles of GOD (to use the Scripture Phrase) were committed to the Children of *Israel* : These were the HOLY SEED, the Progeny of the Great Patriarchs, *Abraham*, *Isaac* and *Jacob*; Men of so big a Character, for Faith and Piety, that the ALMIGHTY seem'd to take Pleasure in being styled their GOD : *I am the God of Abraham, the God of Isaac, and the God of Jacob; this is my Name for Ever : And this my Memorial unto all Generations*, *Exod. 3. 15.* The Race of these Great Men were the Faithful Depositaries of the Word of GOD, of His Laws, His Statutes and Judgments : These, their Great Prophet and Legillator *Moses*, com-

mitted

mitted to Writing, as did their subsequent Prophets the rest of their sacred Books; and the same they did faithfully and inviolably (bating Errors and Mistakes of Copists and Transcribers) preserve until some Years after the Passion of CHRIST; when their Blindness and Malice put them upon steering another course: As I shall hereafter make appear.

But Almighty GOD, who watches over His beloved Spouse, the CHURCH, did not suffer their malicious Designs to take effect: For he stir'd up the Spirit of *Ptolomeus Philadelphus* King of *Egypt* to make up a great Library in the City of *Alexandria*, about 250 Years before the Birth of CHRIST; and having understood, that the *Jews* (for so were the Children of *Israel* call'd since the time of their Captivity) had their sacred Books in great Veneration; He sent a splendid Embassy to *Jerusalem*, praying their High Priest *Eleazar* to send him Men, skilful in the *Hebrew* and *Greek* Tongues, that they might Interpret their Books, and give him a *Translation* of Them in the *Greek* Tongue, to be laid up in his Library; which the High Priest accordingly did, sending him Seventy, or as some will have it, Seventy-two Men of great Piety and Virtue, learned in the Law, and well read in the *Greek* Tongue; whose Translation from the *Hebrew* to the *Greek* was presented to *Ptolomy*, laid up in his Library, and is ever-since called the *Septuagint*.

And here I cannot but admire, and at the same Time adore the Providence of GOD, and his vigilant CARE of the Sons of Men, both in the preservation of the sacred Scriptures, intire by this means, and in his smoothing the way for *Pagans* and *Infidels* to come to the knowledge of Him, and his Son our LORD and Redeemer, by bringing Matters about so as that these Sacred BOOKS should, at the Request and Solicitation of a *Pagan* Prince, be put into a Tongue the most Universal, and the then best known in the World, wherein *Pagans* and *Infidels* might Discover the Creation of the World, the Fall of Man, the universal Deluge, the Piety of the *Patriarchs*; GOD's providential Care of the Children of *Israel*, His MIRACLES and WONDERS perform'd in their Favour; His Judgments upon Them and their Kings for their *Sins* and *Idolatry*; the manifold and manifest Prophecies of a future MESSIAS; and consequently dispose their Minds, soften their Hearts, and fit them to embrace the Faith and Doctrine of JESUS CHRIST, the True MESSIAS, when Preach'd unto Them.

Now this Translation of the *Septuagint* was the sole (as I may say) Scripture in use, when CHRIST appeared in the Flesh: For few or none understood the *Hebrew* Tongue in those Days, except the Doctors and Jewish Rabbies. 'Twas the *Septuagint* that CHRIST quoted: 'Twas from it He borrow'd the Texts of the Law and the Prophets, to confute the *Pharisees*. The Apostles also made use of the same: 'Twas it they cited upon all occasions, and convinc'd the *Jews* by the Law and the Prophets, borrow'd from the *Septuagint*, that CHRIST was the MESSIAS which they expected. The *Catholick Church* for 400 Years after the Birth of CHRIST, made use of no other Old Testament than that of the *Septuagint*, and the Translations thereof in *Latin* and other Languages: The *Greek Church* to this Day useth the same; and the *Latin*, or *Roman Martyriology* doth at present follow it in its computation of the Times, from the Creation to the Birth of CHRIST. So that it is not to be doubted, but that the *Septuagint* is in all points (bating Errors of Transcribers) conformable to the *Hebrew Text* that was extant at the time this Translation was made; so that the present *Hebrew Text*, even in the matters that cannot with any colour of reason

be ascribed to the Mistakes of Transcribers, differs from the *Septuagint*, both in the Computation of the Times, and in the Prophecies relating to the MESSIAS. It must then necessarily follow, that either the *Jews* did corrupt the *Hebrew* Text, or *Christians* the *Septuagint*.

Now that the *Christians* did not corrupt the *Septuagint*, either as to the Computation of the Times, or the Prophecies relating to the MESSIAS, is plain. As to the Computation of the Times; neither the *Christians*, nor, I believe, any others (except the *Jews*) ever had, or ever will have any Interest to abridge or increate the number of the Years of the Age of the World : And as to the Prophecies; 'Tis absurd to imagin, that the Apostles should quote Prophecies to the *Rabbies* and *Pharisees* out of the *Rabbie's* and *Pharisee's* own Books, and convince Them by the same; and yet that the *Rabbies* and *Pharisees* should not contradict, and cry out shame upon them, had they produced any corrupt Texts of their Scriptures, as it is manifest they never did lay any such thing to their charge. In a Word; The Apostles received the *Septuagint* from the Hands of the *Jews* : It was then consider'd and reverenc'd by the *Jews*, as a Book divinely inspired, as the HOLY SCRIPTURE; and read, and used both by the *Jews* and *Hellenists* : The Apostles cited and alledged it in their Conferences and Disputes with both; and yet we do not find that either the one or the other did ever tax them with quoting false Scripture, or say that the *Septuagint* was not conformable, in all points, to the *Hebrew* Text. So that it is manifest, the *Christians* did not corrupt the *Septuagint* : Nor indeed was it possible they should, it being in the Hands of the *Jews*, the *Hellenists*, and the *Pagans* in those Days, and for some hundreds of Years after, as well as in the Hands of the *Christians* : And it is no less manifest to me, that the *Jews* did corrupt the *Hebrew* Text; not indeed in the time that CHRIST or his Apostles were on Earth, nor before his coming : For, I do believe the *Hebrew* and the *Septuagint* were then conformable, but in some Years after the Destruction of *Jerusalem* and the Temple, by *Titus Vespasian*; and that for these wicked Reasons.

Lib. 15. de
civit. Dei
Cap. 11.

1. They did corrupt the *Hebrew*, as *St. Austin* saith, to lessen the Credit of the *Greek* Text, out of envy to the *Christians* : *Judeos vero dum nobis invident, quod Lex & Prophetæ ad nos interpretando transierint, mutasse quædam in suis codicibus, ut in nostris minueretur auctoritas.* The *Hebrew* is the Original, the *Greek* but a Translation : And consequently where the Translation doth not agree with the Original, it can be of no Authority. Thus the *Jews* reasoned : And to make this out, by a malicious Artifice, they changed some Things (saith this Father) in their own Books, to lessen the credit of ours.

2. The *Jews* held by a constant Tradition, (as appears by their *Talmud*, or great Book of Traditions) that the World was to endure 7000 Years, the Law 2000 ; and that the MESSIAS was to come in the latter End of the sixth Millenary, or sixth Thousand Year of the Age of the World; near the Time that the Law was to cease, as the Prophets had foretold, in *novissimis diebus*. What did they do then, to maintain still this Tradition and the Words of the Prophets, when they saw by the very Computation of their own Books, that the Time for the appearance of the MESSIAS was come ; That JESUS CHRIST had 'Appear'd among them, and had fulfilled all that the Prophets had foretold concerning the MESSIAS; that the Apostles and Primitive Fathers did urge their own Tradition against them, and convinc'd them by the Words of their own Prophets, that JESUS was the

MESSIAS

MESSIAS they had expected? What did they do, I say, in this case? Why, they recurr to Fraud and Artifice : They did herein as *Annas*, and *Caiphas*, and *Alexander*, and as many as were of the Kindred of the High Priest, their wicked Ancestors, had done before upon occasion of *St. Peter* and *St. John's* curing the Man that had been a Cripple from his Mother's Womb : That a notable Miracle (say these wicked Men) hath been done by them is manifest to all that dwell in Jerusalem, and we cannot deny it : But (here lyes the Fraud) that it spread no further among the People, let us straitly threaten them that they speak henceforth to no Man in this Name. Aas 4.

In like manner say they : We have the Originals of the Law and of the Prophets in our own Hands. Few or none of the Christians understand the Language in which they are Written. Let us abridge the Chronology of our Books, and shorten the Years of the World, that no Man may henceforth say, that the time of the appearance of the MESSIAS is come. Let us also alter the Prophecies relating to the MESSIAS, that the Christians may not henceforth urge or alledge them against us in favour of CHRIST, or spread their Doctrine any further among the People. And this they did effectually : For in reciting the Years of the Patriarchs, both before and after the Deluge, they took away from each of them One Hundred Years of the Age the pure Hebrew Text (as is plain by the Septuagint) gives to them before they begat Children ; and to make up the compleat Number of the Years of the Lives of the said Patriarchs, as it is set down in the Septuagint, they add the said Hundred Years to the Lives of each of them after they had begotten Children. Thus the present Hebrew Text says : Adam lived an Hundred and Thirty Years, and begat a Son in his own likeness, after his Image, and called his Name Seth : And the Days of Adam after he had begotten Seth were eight Hundred Years, and he begat Sons and Daughters. Whereas the Septuagint (and no doubt the true Hebrew Text, whence the Septuagint was Translated) says : Adam lived Two Hundred and Thirty Years, and begat a Son in his own likeness, after his Image, and called his Name Seth. And the Days of Adam after he had begotten Seth, were Seven Hundred Years, and he begat Sons and Daughters. And thus the present Hebrew Text runs over the Lives of all the Patriarchs to Abraham, bating the Lives of Four of the Patriarchs before the Deluge, which are the same in the Hebrew and in the Greek ; And even makes no mention of Caiman, whom the Septuagint and *St. Luke* reckon among the Patriarchs. So that they have, by this means, curtail'd and abridg'd the Age of the World before Abraham, near Fifteen Hundred Years ; and all this they maliciously devised, that they might maintain their Tradition, and prolong the coming of the MESSIAS. Gen. 5. 4, 5.

Now that this was the Motive of their Abridging the Lives of the Patriarchs upon their begetting Children, besides the Testimony of the Primitive Fathers, who frequently accused them hereof ; will plainly appear by the Conference, which the most Learned, and the greatest Number of them that was any where then to be seen, Held with the Spanish Divines in the presence of *Ervigius* King of Spain, in the Year 686. Where (as *St. Julianus* * Bishop of Toledo tells us) they had the Assurance to Maintain, That the MESSIAS was not then come, as the Christians asserted ; that he was not to appear but in the sixth Age, or Millenary of the World ; and that according to the Computation of the Hebrew Text, which, in their Opinion, was the True Original, it was then only the fifth Age : *Pestilentiosis objectibus garrientes* (says this holy Bishop) *quod sumpta supputatio ab initio mundi secundum*

* Præf. in lib. contra Judæos.

dum Hebræos Codices, quintam ad huc sæculi ætatem insinuet, & necdum adhuc Christum venisse, quem in sexta credunt ætate sæculi advenire : As also by the History of Abulpharagius an Arabian Christian Doctor, made Latin by Pokokius. This learned Man, who wrote the History of the Egyptian Dynasties 400 Years since, does so manifestly discover their Fraud in this particular, that his Words deserve to be inserted here at large : Ab initio mundi usque ad MESSIAM, (says he) secundum computum legis, quæ in manibus Judæorum est, anni sunt fere quater mille ducenti viginti : Et secundum computum legis ex versione Septuaginta, quæ in manibus Græcorum est, & reliquarum Christianorum Scèlarum, exceptis Syris, anni sunt fere quinquies mille quingenti octoginta sex ; deficiente computo priori a secundo, annis mille trecentis quadraginta sex, qui defectus adscribitur Doctõribus Judæorum. Nam cum præturiatum esset in Lege & Prophetis de Messia missum in ipsum ultimis temporibus ; nec aliud esset Rabbinis antiquioribus commentum, quo Christum rejicerent, quam si hominum ætates, quibus dignoscetur mundi Epoche, mutarent, subtraxerunt de vita Adami, donec nasceretur Seth, centum annos, eoque reliquo ipsius vitæ addiderunt ; idemque fecerunt in vitis reliquorum Adami filiorum usque ad Abrahamum. Atque ita factum est, ut indicet eorum computus, manifestatum esse Christum millenario quinto, prope accedente ad medium annorum mundi ; qui omnes secundum ipsos futuri sunt septies mille, Dixeruntque : Nos ad huc in medio temporis sumus, & nondum adest tempus adventus Messie destinatum. At computus Septuaginta Seniorum indicat, manifestatum esse Christum Millenario sexto, atque adfuisse tempus ipsius. From the beginning of the World until the MESSIAS, according to the computation of the Law, which is in the Hands of the Jews, there are almost 4220 Years. And according to the Computation of the Law taken from the Version of the Septuagint, which is in the Hands of the Greeks, and of all other Scèts of Christians, except the Syrians, there are almost 5586 Years ; the first Computation being short of the second by 1366 ; which Defect is imputed to the Jewish Doctors. For, whereas it was foretold in the Law and in the Prophets concerning the MESSIAS, that he was to be sent in the last Days ; and whereas the ancient Rabbies could not think of a better Intention by which they might reject CHRIST, than to change the Ages of Men, by which the Epochæ of the World is known, they took away 100 Years of the Life of Adam, when he begat Seth, and added the same to the rest of his Life : And the same they did in the Lives of the rest of the Sons of Adam unto Abraham : And this was so done, that their Computation might shew, that CHRIST was manifested in the fifth Millenary, near the middle of the Age of the World, which according to them is to be in all 7000 Years. They said hereupon : " We are as yet, in the middle of the Time ; and the Time destined for the coming of the MESSIAS is not as yet". But the Computation of the seventy Elders (the Septuagint) shews that CHRIST was manifested in the sixth Millenary, and that his Time was come.

1 Hieron
præfat. in
Lib. Solom. II.
2 Clem. Alex.
Lib. I. Strom.
3 Euseb. Hist.
9. præfat. in
Evangel. C. 1.
4 Clem. Alex.
ander Lib. I.
Strom. II. post
Medium

Hence I think it is plain, the Jews did corrupt the Hebrew Text, in respect of the Lives of the Patriarchs ; that they might elude the Arguments of the primitive Fathers, and hold their Traditions, and the Words of the Prophets, relating to the *Novissimis Temporibus*. Besides, the Jewish and Pagan Historians, who wrote before the Birth of CHRIST, do exactly agree with the Computation of the Septuagint, as 1 Philo, 2 Eupolemus, 3 Alexander Polyhistor, 4 Demetrius Phalereus : The two first, being Jewish Doctors, must surely be supposed to have understood the Hebrew Tongue, and to have taken their Computation, of the Years of the World, from the He-

brew

brew Text then extant. Add to these the famous *Josephus*, whose Works are in almost all Languages, and was himself in *Perion* in the *Roman Camp*, when *Jerusalem* and the *Temple* were destroyed about 38 Years after the *Passion of CHRIST*. This great Man declares, that *he wrote the History of the Antiquity of his Nation from the Hebrew Text*; and yet he agrees with the *Septuagint* in the *Computation of the Age of the Patriarchs*; which shews, by the way, that the *Hebrew Text* was not corrupted when *Josephus* wrote his History. So that I am surpris'd to see so many learned Men follow the *Jews* in such gross and palpable Errors, to the unexpressible prejudice of *PIETY and RELIGION*; it being evident, that the Force and Strength of all the *Arguments of the Pre-Adamites, Atheists, Deists and Libertins* against the *CHRISTIAN RELIGION*, and the *Existence of a DEITY*, are grounded upon the *Contraction of the Times*; and that it is morally impossible to Answer the *Arguments and Reasonings* they bring from undoubted prophane History, in relation to the *Time the Assyrian, Egyptian, and Grecian Monarchies* Subsisted, except we suppose the *World* to have been Created far more than 4220 Years before the Birth of *CHRIST*, which is the *Computation of the present Hebrew Text*. And as to the *Jews* corrupting the *Prophecies*, relating to the *MESSIAS*: This is so evident in the Works of the *Fathers* from the First Age of *Christianity*, to the time of *St. Jerom*, that there is scarce any who does not exclaim against them, and accuse them of It. ¹ *St. Justin Martyr* charges them with it, so does ² *St. Ireneus*, ³ *Tertulian*, ⁴ *Origen*, ⁵ *St. Chrysostom*; and even *St. Jerom*, who seems to favour them in many things, could not forbear reproaching them upon this Subject.

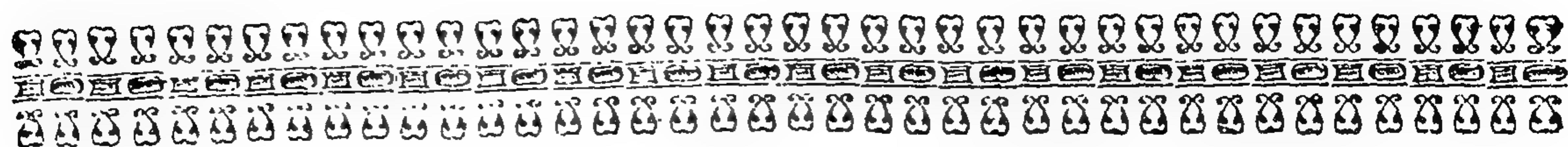
¹ Dialogo cum triphilo.
² Lib. 3. c. 32.
³ De Hæreticis Muller ap. 3.
⁴ Homil. 12. in Jeremiam.
⁵ Homil. 9. in Matt.

Upon the whole matter, the *Hebrew Text* became unto the *Jews*, to their *Rulers and Princes* (as the Prophet had foretold) as the *Words of a Book that was Sealed*; and as *St. Jerom*, in his *Comment* upon this place saith, *God shall shut the Eyes of their Rulers, who boasted in seeing hidden and mysterious Things*; so as that all the *Scripture* should be lock'd up, and sealed from them. *Oculus principum vestrorum, qui se abscondita et arana videre faciebant, claudet in perpetuum, erique vobis omnis Scriptura clausa atque signata.*

Isaias 29. 9.

And being under these fatal *Prejudices*, their *blindness* made them conclude, that those *Sacred Books* were sealed and lock'd up from the *Christians* also. And therefore, to give some colour to their *Obstinacy and Perverseness* against *CHRIST* and his *Disciples*, they endeavour'd to corrupt and falsify their own sacred Books wherever they found they favour'd His Person or Doctrine.

Here it may be objected that the *Latin vulgat*, used and approved by the *Catholick Church*, is agreeable to the present *Hebrew Text*, in the *Computation of the Years of the Lives of the Patriarchs*. I grant it is, tho' not in its corruption of the *Prophecies* relating to the *MESSIAS*. But then it is certain, the *Catholick Church* does not follow, nor observe that *Computation* in the *Martyrology*, which is read every Year in Her *SOLEMN SERVICE*, but that of the *Septuagint*; which is an evident Argument, that the *CHURCH* did always look upon the *Computation of the present Hebrew Text* as corrupted. But so far as there is nothing in either *Computation* relating to *Faith or Good Manners*, the *CHURCH* doth not hinder any Man to follow in point of *Chronology*, which of the two he pleases.



T H E
First Age of the World,
CONTAINING

The Time from the CREATION, to the Deluge.

C H A P. II.

Of the Creation of the World, the Fall of Man, the Lives of the Patriarchs unto the Deluge.



SINCE the *Sacred Books* of *Moses* are the most Ancient History that is, or, I believe ever was of any Note in the World : It is not to be expected I should borrow the Account I design to give of the Creation, or of the subsequent *Agès*, for some thousand of Years, from any other.

The first of these Books, call'd by the *Hebrews*, *Beresith*; because it begins with that Word; by the *Greeks*, *Genesis*; because it treats of the Genealogy or Generation of Men; tells us that, *In the beginning God Created the Heaven and the Earth*; that He divided the Light from the Darkness, separated the Waters from the dry Land, created the Ornaments of the Heavens, the Sun, Moon and the Stars; caused the Earth to produce Herbs, Plants and Fruit; the Waters, Fish; the Land, Beasts and creeping Things; and that, as the Master-piece of all his Works, on the Sixth Day, He Created Man after His own Image and Likeness; breathed into his Nostrils the Spirit of Life, called him Adam, that is Red, because he was made of pure Earth, which is of a redish colour; gave him Dominion over the Beasts of the Field, the Fowls of the Air, and the Fish of the Sea : And having in him compleated the Work of the Creation, He ceased the Seventh Day, which He therefore Sanctified.

Some Learned Men have enquired, *In what Season GOD Created the World?* tho', properly speaking, there was then no Season at all; since there was neither Sun, Moon, nor Stars by which the Seasons of the Year are distinguished : So that the Question wou'd be more properly asked; *What was the Season that immediately succeeded the Creation*, Spring, Summer, Autumn, or Winter? As this is a Question of Curiosity rather than of Edification, I shall not dwell long upon it. There are some, who maintain that when GOD created the Sun, He placed it in the Sign *Aries*, which

is our *Vernal Equinox*, and answers to the 11th of the Month of *March*, called by the *Hebrews*, *Nisan*. Others are of Opinion, that GOD did in the Beginning place that Noble Light in the Sign *Libra*, which is our *Autumnal Equinox*, and answers to the 13th of the Month of *September*, called by the *Jews*, *Tirsi*. The latter Opinion seems to be the best founded in Reason : For the Month *Tirsi* was reckoned by the Children of *Israel* as the first Month of the Year in their civil Account, until GOD commanded them upon their departure from *Egypt* under the conduct of *Moses*, to change their Civil into an Ecclesiastical or Legal Account, and to put the Month *Nisan* as the first Month of the Year ; because they went out of *Egypt* at that time : And for that reason He would have them to begin their *Era*, or Computation from the same.

When GOD had Created *Adam*, that he might not be alone, He caused a deep Sleep to fall upon him, took one of his Ribs, and made thereof a Woman ; brought her to him to be his Associate and Consort : And, the Words which *Adam* pronounc'd thereupon ; *This is now a Bone of my Bones, and Flesh of my Flesh : Therefore shall a Man leave his Father and Mother, and cleave to his Wife, and they shall be one Flesh* ; Are, and ought always to be a Rule and a Law unto Men, to be content with one Wife ; tho' GOD did overlook the *Peligamy* of the Children of *Israel*, for the hardness of their Hearts, as CHRIST expressly declares it.

Adam and his Consort, whom he first called *Woman*, because she was taken out of Man ; and afterwards *Chava*, or, as we write it, *Eve*, because she was *Mater Viventium*, the Mother of the Living ; being thus Established as Lord and Lady of the Universe, were placed by their Maker in Paradise, in the Garden of *Eden*, that is, in a Garden of Pleasure, that they might Cultivate and keep it : And out of this Garden there went a River, which parted, and divided into four Heads, called in *Hebrew*, *Pishon*, *Gichon*, *Chidekel*, and *Perath* ; in *Greek*, *Phison*, *Geon*, *Tigris* and *Euphrates*.

The first River encompasseth the whole Land of *Havila*, where there is good Gold, *Bdellium*, and the *Onyx-Stone*. Some Authors are of Opinion, that this *Havila* is the same with *Ophir* in the *East Indies*, whence *Solomon* and *Hiram* brought Ship-loads of Gold every third Year : Others, more probably, believe it to be *Saba* and part of *Arabia Felix* ; for the Scripture mentions (before *Solomon's* Time, who was the first of the *Israelites* that Instituted a Navigation to the *East Indies*, and discovered the Land and Gold of *Ophir*) *Saba* and *Arabia*, as Land abounding in good Gold, and precious Stones, and Spices. *Et vivet & dabitur ei de auro Arabia*, *Psalm*. 71. 15. *Omnes de Saba venient aurum & thus deferentes*, *Isai*. 60. 6. And tho' this Land, which took its Name first from *Havila*, the Son of *Jethan*, was afterwards called *Saba* and *Arabia*, yet the Scripture gives it sometimes the old Name of *Havila*. *Saul smote Amalech from Havila, until thou comest to Shur, which is over against Egypt*, *1 Re.* 15. 7. By which it is plain to any Man that looks into the Map, that *Havila* and *Arabia* are the same.

The second, called *Geon*, encompasseth the whole Land of *Ethiopia*. This is not the great *Ethiopia*, which lyes Southward of *Egypt* ; but the lesser *Ethiopia* upon the Confines of *Arabia* and the Red-Sea, over-against *Egypt*. For *Moses* his Wife is called an *Ethiopian*, *Numb*. 12. 1. And the Scripture tells us, that *Jethro*, *Moses* his Father-in-law came to visit him when he and the Children of *Israel* had passed the Red-Sea, and came into

the Deserts of *Arabia*. The third River, called *Tigris*, goeth saith the Scripture, toward the East of *Assyria*; and the fourth, called *Euphrates*, is too well known to need a Comment. But there remains a very great difficulty concerning these four Rivers, as also concerning the place where the Garden of *Eden* or Paradise was situated. Some Divines and Historians have asserted, that *Phison* is that which is now called *Jordan*; *Geon*, the *Ganges*; *Tigris* and *Euphrates* the same, which are now so called. But this Assertion does not seem to carry any colour of Truth : For the Scripture tells us, that the four Rivers of *Eden* came from one Source ; and it is plain by all Historians and Geographers, that the above said Rivers have different and distant Sources ; and that none of Them do meet but the *Tigris* and the *Euphrates*. Others, that the *Ganges* and the *Nile* are the *Phison* and *Geon* of the Scriptures : But this is deservedly exploded by all Modern Geographers, who place the Head of the *Nile* in the Southern part of the great *Ethiopia* in *Affrica*, some thousands of Miles from the Head of the *Ganges* : And as to the place where the Garden of *Eden* was situated, there is no less variety of Opinions ; some asserting that it was in the *East Indies*, founding their Opinion in the Words of the Scripture, which says : *The Name of the first is Phison, that is it that encompasseth the whole Land of Havila, where there is Gold ; and the Gold of that Land is good, There is Bdellium and the Onyx Stone ;* concluding that the Gold of *Ophir*, and the precious Stones which *Solomon* and *Hiram* brought from the *East Indies* are the good Gold, the *Bdellium* and the *Onyx Stone* mentioned in Scripture : But this Opinion can no wise be reconciled to the *Septuagint*, which expressly tells us, that the *Tigris* and the *Euphrates* are two of the Rivers of Paradise.

Others affirming that the Lake of *Genesareth*, mentioned in the Gospels, is the place where the Garden of *Eden* was situated : But this is a meer conjecture. And lastly, others maintaining that it was situated in the Confines of *Mesopotamia*, near the place where *Babylon* was built. This last being the most probable Opinion, I shall embrace it, for these Reasons.

Gen. 2. 5. 1. The Scripture tells us, that there fell no Rain upon the Earth when GOD had planted the Garden of *Eden* ; and consequently, the Rivers did not then flow from Mountains as they now do : So that it is certain GOD caused the River of *Eden* to spring up out of the Ground ; and when it passed thro' Paradise, to divide into four Branches or Heads.

Gen. 2. 8. 2. The same Scripture saith, that Paradise was planted in the *East*. Now it is certain that the Scripture calls no other Country by that Name, but *Persia*, *Armenia*, *Arabia*, *Mesopotamia* ; and the Lands bordering upon 'em. Thus Job, who was an *Idumean*, is said to be *the greatest of all the Men of the East*.

Job 1. 3. Thus the Magicians or Wise Men, who came from *Persia*, or *Chaldea*, or *Arabia* to Adore CHRIST, are said to come from the *East*. Nay the Scripture seems to call *Mesopotamia*, after an especial manner, the *East* : For

Gen. 29. 1. *Jacob* is said to come into the Land of the People of the *East* when he came to *Mesopotamia* ; and *Balaam*, who was hired by *Balack* to curse the People of GOD, is said to come from the Mountains of the *East*, when he

Numb. 23. 7 came from *Aram*, which is *Mesopotamia*.

3. The agreeableness of the Situation, the fertility of the Soil, the pleasantness of the Air, where the proud *Babylon*, that towering *Metropolis*, and Mistress of the World for so many Ages, was built, agreeing so well with what the Scripture tells us of the Garden of *Eden*, seem to challenge our Approbation of its being there or thereabouts situated, preferable to any other place on the Earth.

4. Two

4. Two of the Scripture Rivers the *Tigris* and the *Euphrates* meeting at some distance from *Babylon*, do even to this Day form one River for some space, and divide afterwards into four Heads or Branches, as the Scripture saith, only with this difference; that whereas the Scripture saith, the River of *Eden* went out of Paradise, and divided into four Heads or Branches; at present two of the Branches come in, as it were from the *North* and *South*, and the other two go out, and flow Eastward and Westward. Now that there should be this small difference, at present, is not much to be admired; considering that in the Beginning there was no Rain to form Rivers, and considering also the various Changes which might happen in the surface of the Earth upon the universal Deluge: But that the Providence of GOD should (in order to let the Sons of *Adam* know the place where their Parents had their *Happy Being*, and where they Fell) dispose the situation of the Earth at the time of the Flood, so as that the Branches or Heads that flowed out, Northward and Southward, and were called *Phison* and *Geon*, should flow back to the same place from whence they sprung, and retain still the same Names in the Days of *Moses*, is what may be easily reconciled to the many other Miraculous Works of the CREATOR, for the Instruction of the Children of Men. In a Word, the Scripture says, that *Tigris* and *Euphrates* are two of the Rivers of Paradise: These flow from one, as it were, Head, Eastward, and Westward. And, tho' the two Rivers that flow from the *North*, and the *South*, and meet at the said Head, do now carry the Names of *Tigris* and *Euphrates*; yet it is no hard matter to believe that they were in the Beginning called *Phison* and *Geon*; there being nothing more common, in process of time, than the changing of the Names of Countries, Cities and Rivers. I shall therefore conclude, that the Garden of *Eden* was, in my Opinion, planted by the Creator, in that agreeable situation upon the Confines of *Mesopotamia*, near the place where *Babylon* was built; and that the place where the first Man *Adam* rebelled against his CREATOR before the Flood, was the same where the first Man *Nimrod* Rebelled after the Flood.

Adam and *Eve* being then placed in Paradise, had full Power from their MAKER to Feed upon the Fruit and Herbs of that delicious Garden, and even to eat of the Fruit of the *Tree of Life*, by means whereof they might *Live for Ever*: But that they might understand their Dependance of their Sovereign LORD and MAKER, He gave them one Law or Commandment, which is, that *they should not Eat of the Fruit of the Tree of the Knowledge of Good and Evil*; and even added a severe Menace to the Transgression thereof, namely, that *in the minute they eat of that Fruit, they should Die the Death*. But the Devil using the Organs of the Serpent (for which reason he is called *the old Serpent the Devil*, Rev. 12. 9.) tempted *Eve*, and the *Adam*, and so both *Eat thereof*: Whereupon GOD cast them out of Paradise, cursed Them, and the Earth for their sakes; cursed also the Serpent; condemned them to Death, and (which is worse) in them, condemned all their Posterity, as being then in the Loins of *Adam*, to Death, to Hunger and Thirst, to Sickness and Infirmary; and to all the Passions and Miseries to which Human Nature has been ever-since obnoxious. I say condemned, in Them, all their Posterity, as being then in the Loins of *Adam*: For as the Parents do by their Acts bind their Issue before they are Born, because every Man hath his Heirs in himself; so do they devolve their Guilt upon them: And as the *Parent's Blood* is Enobled or Abased, Tainted or Pure, Marred or Mended, so is that of their Descendants; because

they are all in their Loins. Thus *Levi* is said by *St. Paul* to have been less than *Melchisedec*, because he was blessed by *Melchisedec* : *Without all contradiction the less is blessed of the better, Heb. 7. 7.* And to have paid Tithes to *Melchisedec*; Tho' *Abraham* the great Grandfather of *Levi*, was the person upon whom *Melchisedec* conferr'd the Blessing, and the person that paid Tithes to *Melchisedec*; *Levi* being then only in the Loins of his Father *Abraham*, as *St. Paul* saith. Thus all the Descendants of *Esau* and *Jacob* are said to be in the Womb of *Rebecca*. *Two Nations are in thy Womb, and two Manner of People shall be separated from thy Bowels, Gen. 25. 23.* In like manner, all Mankind being in the Loins of *Adam*, (when, for his Rebellion and Treason against his CREATOR, his Blood was tainted) were under the same Attainder, and obnoxious to the Penalties and Punishments due to his Transgression; and continued so for the space of 5500 Years at least, until *JESUS CHRIST*, the Son of *GOD*, the True *MESSIAS* came to their Relief : And this is the True, (tho' doleful) Foundation of what we call *Original Sin*.

Here it might be asked, Why Almighty *GOD*, who is so often represented in the Holy Scriptures, as a merciful *GOD*, a tender Compassionate Father, and lover of Mankind, should, notwithstanding, delay so long a time to send the World a Redeemer? This being a Question which was often ask'd, and not, that I could find, satisfactorily answer'd, with respect to some certain People; and which proves a great stumbling-block to *Heathens* and *Pagans*; when they are told, that there passed so many thousand Years from the *Creation*, to the coming of *JESUS CHRIST*; I hope the Reader will not be sorry I make a little Digression to answer the same. And here I shall not insist upon the Reasons offer'd by the Fathers; as the greatness of the Sin of *Adam*, the Enormity and Heinousness of his Guilt; the high Indignity he put upon the Divine Majesty by contemning his Law; the infinite Satisfaction that was due for a Crime committed against infinite Majesty; all which may justly merit the delay of a Redeemer, 'till Mankind groaning for many Ages under the weight of Sin, might effectually see the Enormity of it; which reasons, no doubt, are sufficient to satisfy all pious and devout Christians : But, for as much as the generality of Mankind are not so, I shall endeavour to offer two reasons more, by which I hope to reconcile the so long delay of the REDEEMER, to the Character given the CREATOR, in the Scriptures, *Of a merciful God, a tender compassionate Father, and a lover of Mankind*; and shew that *JESUS CHRIST* the Redeemer, appear'd (as *St. Paul* says) *in the fulness of time*; when it was fit, and expedient to the World that he should appear.

1. The Mercy of *GOD* is sufficiently justified, if He gave Man sufficient Means from the Beginning to rise out of his Sins : Now that he has so done, may be easily gathered from *GOD*'s Words to the Serpent immediately after the Transgression. *I will put Enmity between thee and the Woman (saith the Lord) and between thy Seed and her Seed : She shall bruise thy Head, and thou shalt lie in wait for her Heel.* By which words the Scripture gives us to understand, that the Woman should one Day bruise the Serpent's, that is, the Devil's Head, by bringing forth a SAVIOUR and REDEEMER, who should destroy and crush the Devil and his Works; which was fulfilled in the person of the glorious Virgin Mary. This Doctrine then concerning a future *MESSIAS* or REDEEMER, was deliver'd by Almighty *GOD* to *Adam*, and derived down to his Posterity in the Line of the *RIGHTEOUS*; so as that by Faith in *CHRIST* to come, and by the

the Sacrifices offered up to GOD by them, *their Sins were forgiven them.* Heb. 11. 4. Thus St. Paul saith : *By Faith Abel offer'd unto God a more excellent Sacrifice than Cain.* Thus Job, who expressly says that he *believed in a Redeemer*; *Scio quod Redemptor meus vivit*, offer'd continually Sacrifices for his Children, *lest they should have sinned, and cursed God in their Hearts.* Thus Enoch, Noah, Abraham, Sara, Isaac, Jacob, Moses, together with a long Catalogue of Righteous Men, enumerated by St. Paul in the said Chapter, *By Faith wrought Righteousness, obtained Promises, quenched the violence of Fire, escaped the Edge of the Sword, &c.* And thus did the Prophets, and the Holy Men of GOD, put their Trust, and Believed in the MESSIAS to the very time that JESUS CHRIST *appeared in the Flesh.* By all which it plainly appears, that GOD hath given unto Mankind sufficient means to save their Souls, even from the Fall of Adam, namely, *Faith in Christ to come*, and the Oblation of Sacrifices, in the Law of Nature; and the same Faith, together with Circumcision, and the Sacrifices prescribed by Moses, in the written Law; and this even unto the coming of CHRIST.

In a Word, JESUS CHRIST the True MESSIAS is, and was the object of Faith, from the Fall of Adam to this Day. The Patriarchs in the Law of Nature Preach'd him up, and believed in him : Abraham *your Father rejoiced to see my Day; he saw it, and was glad*, saith CHRIST. Joan. 8. 56.

The Prophets in the written Law, preached Him up, believed in Him, and even foretold the whole Economy of his Death, Passion, and Resurrection. And when He had appeared, and finished the work of our Redemption, and ascended to his heavenly Father, His Apostles and Disciples, and their Successors did, and do continue, and will to the End of the World, do the same. And as to what may be said, that the generallity of Mankind was notwithstanding engaged in Idolatry and Error, and in the belief of false Gods, when JESUS CHRIST appeared. I answer; This Argument would, in a manner, equally arraign GOD's Mercy and tender Compassion for Mankind, even since the coming of CHRIST; considering the infinite Number, as I may say, of Heathens, Pagans, Idolaters, Jews, Turks, Hereticks, Schismatics and wicked Sinners, wherewith the World has been ever since filled, and is so, even to this Day. In short : GOD created Man a free Agent, gave him liberty to do good or evil; proposed to him an infinite Reward for well doing, and threatned him with infinite Torments in case he shou'd do otherwise; sent him Teachers and Preachers in all Ages, writ his Laws in his Heart, and, that he might never want a Teacher, gave him the Great Book, the WORLD, to contemplate, and to discover his MAKER and CREATOR; and if after all, Man will do evil, surely GOD's conduct is sufficiently justified: For if He had forced or compelled him to do Good, whether he wou'd or no, He would take away his Liberty, which is an essential property of Man; in a Word, Unman him, and consequently render him incapable of Reward or Punishment.

2. It is equal in respect of the Salvation of Mankind in general, which, (next to the Glory of GOD) was the great End of the MESSIAS, whether JESUS CHRIST should come sooner, or at the Time He *did appear in the Flesh.* Had He appeared sooner, I grant many would have been saved that were not: But then, I affirm, that, in that case, it is highly probable as many would not be saved, that will, as the case stands. Such is the Misfortune of Man in the state of corrupt Nature, that he does not hold long in a state of Perfection; but is insensibly carried away to Vice and Wicked-

Wickedness, by the violence of his Passions, or the suggestions of the Devil; so as by degrees to forget his MAKER, and his Duty towards Him. Almighty GOD, as aforesaid, did instruct *Adam* immediately after his Fall, in what he was to *do* and *believe* for the Salvation of his own, and the Souls of his Posterity : And yet after the space of 2256 Years, there was not one Righteous Man to be found on the Earth but *Noah* and his family; *for that all flesh*, as the Scripture says, *had corrupted his way* : *Omnis quippe caro corruerat viam suam*, which brought the universal Deluge upon the World. And tho' it is not to be doubted, that *Noah* and his Sons had Instructed their Children in the Law of GOD, and in their Duty to Him : Yet, after the space of 1257 Years, the Scriptures mention only three Righteous Men, *Abraham*, *Lot*, and *Melchisedec*, then in the World. And, however the Knowledge and Worship of GOD, in the Days of faithful *Abraham* and his Children, was increased, and brought to a high pitch of Glory and Splendor under the Jewish Dispensation; yet what Blindness and Hardness of Heart had possessed even the *Jews*? What horrid Wickedness and Impiety were they not guilty of, when JESUS CHRIST appeared? And to go a step further; What Decay is there not now in the World of the Faith, Piety, and Fervor of the *Primitive Christians*? How many *Heresies*, *Schisms*, *Scisms* and *Factions* do reign at present? What *Orbs*, *Blasphemies*, *Extortions*, *Rapines*, and other horrid *Abominations* is the whole Earth replenished with in our Days; notwithstanding all the Miracles and Wonders wrought by JESUS CHRIST, to convince the World, that He was the True MESSIAS; the transcendant Rewards of *Eternal Bliss* offer'd to Mankind for their Incouragment in the prosecution of His Faith and Doctrine; and the dreadful Woes and Miseries denounc'd against Them for the neglect of the same, so clearly and manifestly declared in the holy Gospels?

Luc. 18. 8.

Matt. 24. 22.

When the Son of Man cometh, shall He find Faith on the Earth? saith the blessed JESUS. And again, speaking of the Day of Judgment: *Except those Days should be shortened, there should no flesh be saved: But for the Elect's sake those days shall be shortened.* And a little before: *Because Iniquity shall abound, the Charity of many shall wax cold,* Verse 12. Here CHRIST gives us to understand, that upon His coming to Judge the World, there shall scarce be any *lively Faith upon Earth*; That it is necessary the Days of His coming should be shortened, that the Iniquity of Men shall stifle all Sentiments of *Charity* and of the *Love of GOD in their Hearts*, so as to forsake him. By all which I think it is pretty plain, that if CHRIST had come much sooner, there would be but little *lively or practical Faith* of Him now in the World; I say *practical Faith*, for as to a *speculative Faith and Belief in CHRIST*, I do not question but that will hold, and even increase to the end of the World; but as to a *practical and true Faith, which worketh unto Salvation*, which is that whereof CHRIST speaketh, I fear there would be but very little of it to be found; especially considering how much this Iniquity hath already abounded; and what a pitch of Wickedness and Impiety the World is come to at present. I shall therefore conclude that it was equal, as to the Salvation of Mankind in general, whether JESUS CHRIST should come sooner, or at the time He did appear in the Flesh. Because, had He come sooner, tho' many that are not saved would be; yet probably as many that will, would not be saved: And consequently that He came at the *Fulness of Time*, when Men's Minds were best disposed to receive His Doctrine, being then in a manner weary, and, as I may say, atham'd (by the con-

conviction of their own Consciences, of their *Errors* and *Idolatry*. But to return.

When *Adam* was cast out of Paradise he knew his Wife, saith the Scripture, and *she Conceived and bare Cain* : And again she bare *Abel*. Some Divines, after the *Jewish Cabalists*, are of Opinion, that *Eve* was Delivered of Twins, for the first time ; of *Cain* and of his Sister, who was afterwards his Wife : But, however that Matter may be, the Scripture only tells us, that *Cain was a Tiller of the Ground, and Abel a Keeper of Sheep* ; that in process of Time they both offer'd Sacrifice to God : *Cain, of the Fruit of the Ground ; and Abel, of the Firstlings of his Flock, and of the Fat thereof* : That the Lord had respect unto *Abel*, and to his Offering ; but unto *Cain* and his Offering he had not respect : That is, GOD accepted *Abel's* Offering, and rejected that of *Cain* : Because *Abel* offer'd of the best, and fattest of his Flock ; but *Cain*, of the worst, and Refuse of his Fruits. By what means *Abel* came to know, that GOD accepted his Offering, and *Cain*, that He did reject his, is not expressed in the Scripture : But it is very probable it was by Fire sent down from Heaven that devoured *Abel's* Sacrifice, whilst that of his Brother *Cain* was left untouched ; as was the Sacrifice of *Elias*, whilst the Priests of *Baal*, with all their Cries and Clamour, could not obtain the least spark to consume their Sacrifice. However, *Cain* conceiv'd so much Envy and Indignation in his Breast, that he called his Brother with him into the Fields, and slew him ; for which horrid Fact GOD put a mark upon him, and banished him away from his Face, so as that the Land where he dwelt was called the Land of *Nod*, that is, the Land of a banish'd Man, or Vagabond. In this Land *Cain* knew his Wife, (which doubtless was his Sister, who followed him in his Banishment ; and who, probably was his half Twin) and *she Conceived and bare Enoch* : And *Enoch begat Irad, and Irad begat Mehujael, and Mehujael begat Methusael, and Methusael begat Lamech*. This was the first Man that transgressed the Divine Ordinance, *Erunt duo in carne una : They two shall be in one Flesh*. For he divided his Flesh in taking to himself two Wives, *Adah* and *Zillah*. Upon *Adah* he begat *Jabel*, who was the Father of such as dwell in Tents, and of such as keep Cattle ; and his Brother *Jubal* (probably both at one Birth) who was the Father of such as handle the Harp and Organ. Upon *Zillah*, *Tubalcain*, and his Sister *Naamah*, likewise Twins, in my Opinion. *Tubalcain* was the Invention of every Artificer in Brass and Iron, Thus much concerning the Race of *Cain*, in whom began the Church of the Malignants, *Ecclesia Malignantium*.

Adam, saith the *Septuagint*, was 230 Years Old when he begat his third Son, whom his Mother called *Seth*, that is, *added*, or *put* : Because GOD had put him instead of *Abel*, the Righteous Man, whom *Cain* had slain. And *Adam* lived after he had begotten *Seth* 700 Years, and begat Sons and Daughters : So that all the Days of the Life of *Adam* were 930 Years. *Seth* was 205 Years Old when he begat *Enos*, and lived 707 Years after, begat Sons and Daughters, and died Aged 912 Years. *Enos* was 190 Years Old when he begat *Cainan*, and lived 715 Years after, begat Sons and Daughters, and died at the Age of 905 Years. *Cainan* was 170 Years Old when he begat *Malaleel*, and lived 740 Years after, begat Sons and Daughters, and died being 910 Years Old. *Malaleel* was 165 Years Old when he begat *Jared*, and lived 730 Years after, and begat Sons and Daughters, and died when he was 895 Years Old. *Jared* was 162 Years Old when he begat *Enoch*, and lived 800 Years after, begat Sons and Daughters, and

died Aged 962 Years. *Enoch* was 165 Years Old when he begat *Methusala*, and lived 200 Years after, and begat Sons and Daughters : So that all the Days that *Enoch* lived on Earth were only 365 Years. This Patriarch, saith the Scripture, *walked with God and appeared not* ; that is, was

* The present *Greek* Text has 167 Years: But it is an Error of the Copists, which was not in the time of *Josephus* : Who tells us that *Methusala* was 187 Years old when he begat *Lamech*, Lib. 1. Cap. 4. *Antiq. Jud.*

† There is also an Error of the Copists in the *Greek*, in the number of the Years of the Life of this Patriarch, both as to the time he begat *Noah*, and the time he lived after ; but it is very inconsiderable.

translated for his extraordinary Piety and Faith. *Methusala* was 187 * Years Old when he begat *Lamech*, and lived 782 Years after, and begat Sons and Daughters, and died at the Age of 969 Years. *Lamech* was 182 † Years Old when he begat *Noah*, and lived 595 Years after, begat

Sons and Daughters, and died Aged 777 Years. *Noah*, saith the Scripture, was 500 Years Old, and begat three Sons, *Sem*, *Cham*, and *Japheth* ; and on the 27th Day of the second Month of the hundredth Year after began the Deluge. Here we shall put an end to the first Age of the World, which contains, according to the Computation of the *Septuagint*, and the famous *Josephus*, the number of two Thousand two Hundred and fifty-six Years : For the difference (which is inconsiderable) of fourteen Years only, between the *Septuagint*, (in the Ages of *Methusala*, * and *Lamech*) and *Josephus*, is an Error of the Copists, or Transcribers of the *Septuagint* ; which Computation exceeds that of the *Hebrew* Text by six Hundred Years. As will appear by the following Tables.

* *Methusala* in the present *Greek* Text is said to be only 167 Years old when he begat *Lamech*. But *Josephus*, and no doubt the *Septuagint* at that time, says he was 187 years old. And *Lamech* in the present *Greek* Text is said to be 182 years old when he begat *Noah*. Where *Josephus* says he was only 182 years old then. So that the difference is only of 14 years.

The Number of the Years of the First Age of the World : That is, from the Creation to the Deluge ; according to the Septuagint.

	Years
<i>Adam</i> , when he begat <i>Seth</i> , was	230 Old
<i>Seth</i> , when he begat <i>Enos</i> , was	205 Old
<i>Enos</i> , when he begat <i>Cainan</i> , was	190 Old
<i>Cainan</i> , when he begat <i>Malaleel</i> , was	170 Old
<i>Malaleel</i> , when he begat <i>Jared</i> , was	165 Old
<i>Jared</i> , when he begat <i>Enoch</i> , was	162 Old
<i>Enoch</i> , when he begat <i>Methusala</i> , was	165 Old
<i>Methusala</i> , when he begat <i>Lamech</i> , was	187 Old
<i>Lamech</i> , when he begat <i>Noah</i> , was	182 Old
<i>Noah</i> , when the Deluge ended, was	600 Old
Total	2256

The Number of the Years of the First Age of the World : That is, from the Creation to the Deluge ; according to the present Hebrew Text.

	Years
<i>Adam</i> , when he begat <i>Seth</i> , was	130 Old
<i>Seth</i> , when he begat <i>Enos</i> , was	105 Old
<i>Enos</i> , when he begat <i>Cainan</i> , was	90 Old
<i>Cainan</i> , when he begat <i>Malaleel</i> , was	70 Old
<i>Malaleel</i> , when he begat <i>Jared</i> , was	65 Old
<i>Jared</i> , when he begat <i>Enoch</i> , was	162 Old
<i>Enoch</i> , when he begat <i>Methusala</i> , was	65 Old
<i>Methusala</i> , when he begat <i>Lamech</i> , was	187 Old
<i>Lamech</i> , when he begat <i>Noah</i> , was	182 Old
<i>Noah</i> , when the Deluge ended, was	600 Old
Total	1656 Old

The

The *Septuagint* Computation

2256

The present *Hebrew* Computation

1656

Remain

600

By this it appears, that the *Jews* have retrenched one Hundred Years from each Life of six of the Patriarchs : And consequently cut the World short of six Hundred Years, even in the first Age. We shall see in the next Chapter how they dealt with the Patriarchs after the Deluge.



THE

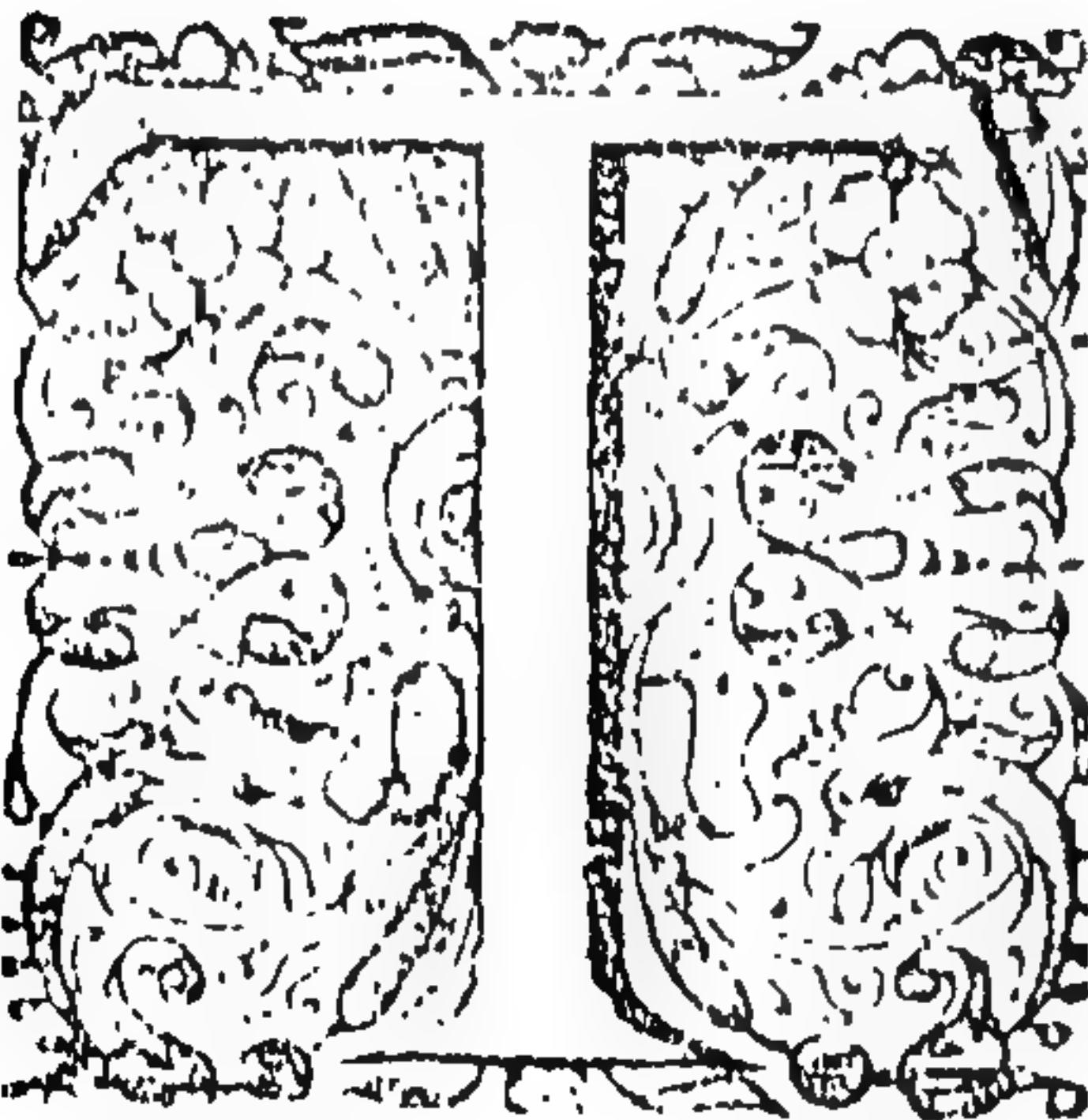
Second Age of the World,

CONTAINING

The Time from the DELUGE, to the calling of *Abraham*.

CHAP. III.

Of the Wickedness of Men ; the Destruction of the World by the Deluge. Of the Ark ; the Names and Acts of the Patriarchs, and Descendants of Noah, to the calling of Abraham.



THE Scripture tells Us, that when Men began to Gen. 6. Multiply on the Face of the Earth, and Daughters were Born unto Them ; the Son's of GOD (that is the Righteous and Peaceable Men, who are in Scripture Phrase, called *the Children of God*) seeing the Daughters of Men, (that is, *the Daughters of the Wicked*, (Man being prone to Wickedness from his Youth) and perceiving that they were fair, took to themselves Wives of all which they chose. And from this mixture of the Holy and Wicked Seed, sprung a Race of Men famous for Impiety, Giants in Stature, and bigger (as I may say) than Giants in Malice and Wickedness. Whereupon Almighty GOD, seeing that the Malice of Men was great in the Earth, and their Thoughts continually intent upon evil, was sorry that He had Created Man, that is, was resolved to act, as if he had been sorry for Creating him ; and therefore determin'd to destroy Man and Beast, the Fowls of the Air, and the creeping Things.

But

But *Noah* being a just Man, and perfect in his Generation, found Grace in the Eyes of the LORD; him GOD commanded to build an Ark 300 Cubits, long; 50 Cubits, broad; and 30 Cubits, high; that is, (of our Measure) 450 Feet, long; 75 Feet, broad; and 45 Feet, high; With Rooms and Stories, and Cells suitable to the occasion, for the preservation of himself and his Family.

And when this Ark was finished, He ordered him to go into it with his Wife, his three Sons, and their Wives; as also to take with him in, seven pair of Male and Female, of every clean Beast, and of every clean Fowl of the Air; and one pair only Male and Female, of every unclean Beast, and Fowl of the Air, and creeping Thing: Together with Food and Provender sufficient for his and their Sustenance. When all this was done, in the six Hundredth Year of the Life of *Noah*, all the Fountains, saith the Scripture, of the great Deep were broken, and the Cataracts of Heaven were opened; and it Rained Forty Days and Forty Nights in so great abundance, that the whole Face of the Earth was covered; and the Waters rose higher than the Mountains fifteen Cubits, and bore up the Ark; and all Flesh died that moved upon the Earth, both of Fowl and Cattel, and of every creeping Thing, and every Man except *Noah*, and such as were with him in the Ark: And the Waters continued upon the Face of the Earth an Hundred and fifty Days; after which being much abated, the Ark rested upon the Mountains of *Ararat*, or *Armenia*. In the tenth Month the tops of the Mountains appeared, and in the second Month of the following Year, which was the six Hundreth and one Year of the Life of *Noah*, GOD commanded him to go out of the Ark with all his Family, and all the living Creatures that were in it; which he accordingly did: And having erected an Altar, he took of every clean Beast, and of every clean Fowl, and offer'd unto the LORD an Holocaust, or burnt Offering thereon.

Here it may not be amiss to observe; First, that for the Conviction of *Atheists*, *Deists*, and other wicked Men, who ridicule the sacred Scriptures, and all reveal'd Religion, and for the Manifestation of His Glory, and his wonderful Works, GOD has preserved the said Ark intire unto this Day, and is to be Seen upon the same Mountain, where many *Anachorets*, and *Hermits* dwell; and whither many *Devout Christians* repair for Religion sake, since the passage from *Muscovy* thither has been discover'd. This we have (besides the report of many others) attested by *John Janssonius* (alias *Struys*) a Dutch Merchant, and a *Protestant*, who, in his Voyage to the *Caspian Sea*, being made a Slave, was by his Master sent to Mount *Ararat* to Cure an Hermit on that Mountain of a Rupture, as supposing him to have some skill in Chirurgery. *Janssonius* tells us (in the Relation he publish'd of his Travels) that about the middle of the Way up he was seized with such intollerable Cold, that, had he continued one half Hour longer in the same, he would have certainly died, the Air was so extreme fierce and piercing: That when he had come up as high as the Region where the Hermit dwelt, and where the Ark lyes; the Air is so clear and serene, so temperate and sweet, that he felt neither Heat nor Cold: That the Hermit told him, he was an European come thither out of Devotion; and that he had dwelt there upwards of twenty Years; during which time he never felt the least Cold, nor any excessive Heat; nor did any Rain, or Snow, or Frost, as he was informed ever fall there; that the said Hermit made him a Present of a Cross made of a piece of the Ark; and of a Stone taken from under the Ark: Together with a Certificate of his being there; and of the Cure he had perform'd upon him. This

Certificate is but very ordinary Latin, being written by an Hermit, who took more care to improve the faculties of his Soul than to cultivate his Stile; however I shall subjoin it for the Readers satisfaction.

Postquam non potui intermittere ad petitionem Joannis Janſonius, (alias Struys) qui precabatur, ut testimonium ipsi darem scriptum, quod impernominatus Joannes fuerit apud me in monte Sancto Ararat, circiter Triginta quinque milliaria sursum eundo; ubi prænominatus Joannes me sanavit ab una magna Ruptura: Propterea ipsi magnas gratias ago propter magnam diligentiam quam mihi præstitit; et ipsi pro hac benevolentia donavi unam Crucem, quod fuit frustum ligni de vera Archa Noah, ubi in Persona fui, et illud de quo ista crux est facta, proprijs meis manibus ab una camera sacra. Ubi ego Joanni Janſon perfectius veritatem narraui quomodo illa Archa est facta. Super hoc ipsi lapidem etiam dedi, quem ipsemet manibus meis decerpsi infra Archam, ubi Archa quiescit. Hoc omne fateor esse verum, tam verum, quam vere ego in ista mea sancta Eremitica habitatione de sacro vice. Datum in monte sancto Ararat die 22. Julij 1675.

Dominicus Alexander Romanus.

Whereas John Janſonius (alias Struys) hath prayed me to give him an Attestation in Writing, that he was with me in my Cell in the holy Mountain of Ararat, whither he went up about thirty five Miles, where he cured me of a great Rupture; I could not forbear declaring my Thanks to him for the same, and for his great Diligence and Care of me; for which I made him a present of a Cross, of the true Ark of Noah, wherein I was in Person, and, with my own Hands, cut the Wood whereof that Cross is made, out of one of the Chambers of the Ark; where I did more perfectly inform the said John how that Ark was made. Moreover, I gave him a Stone which I drew with my own hands from under the Ark where it rests. All which I attest to be true; so true, as I do now truly dwell in my holy Hermitage. Given in the holy Mountain of Arrarat the 22d. of July 1670.

Dominick Alexander Romanus.

'Tis true, John Struys ascribes the preservation of the Ark entire for so many Thousand Years to the Temperature of the Air, as being in a place, where there is nothing that might affect it; but I believe he will hardly perswade any pious Christian to think, that it should last so long without alteration, let the Air be never so temperate, if the hand of GOD had not preserved it.

Secondly, How vain and foolish are the Arguments of the said *Atheists, Deists, and Libertins*, who maintain that the Ark of Noah could not possibly contain all the Men and Women, Beasts, Birds and creeping Things mentioned in the Scripture, and said to be preserved therein: For supposing the Number of Cubits given in the Scripture to the Length, Breadth, and Heighth of the Ark, not to exceed, (as in my opinion it does not) the like Number of Cubits in our ordinary Measure, the Ark did consist notwithstanding of 1518750 Solid Feet. Now let us allow to each Species the following proportions, which I hope every one will own to be reasonable.

	Solid Feet.
To Noah and his Family, one Room 20 Feet long, } 20 broad, and 12 high, which make }	4800
To one pair of Elephants, one Room 16 Feet long, } 16 large, and 12 high. }	3072
To one pair of Camels one Room 12 Feet long, } 12 large, and 12 high, }	1728

	Solid Feet.
To one pair a Horle and Mare, the same or equal.	1724
To seven pair of Cows and Bulls, one Room 70 } Feet long, 12 large and 12 high.	10080
To seven pair of Sheep and Rams, one Room 48 } Feet long, 8 large, and 8 high.	3072
To one pair of Asses, one Room 10 Feet long, 10 } large, and 9 high.	900
To Lions, Tygers, Wolves, Bears and Dogs, 5 } Rooms, each 8 Feet long, 8 large, and 7 high.	2240
To Animals of a lesser size, 40 Rooms, each 6 } Feet long, 5 large, and 5 high.	6000
To Animals of the least size, 40 Rooms, each 5 Feet } long, 5 large, and 5 high.	5000
To Birds of the greatest size 15 Rooms, each 10 } Feet long, 10 large, and 8 high.	12000
To Birds of a lesser size 20 Rooms, each 6 Feet } long, 6 large, and 6 high.	4320
To Birds of the least size 50 Rooms or Cages, each } 3 Feet long, 3 large, and 3 high.	1350
To Creeping things of the largest size 1 Room 40 } Feet long, 20 large, and 10 high.	8000
To Creeping Things of a lesser size 10 Rooms, } each 8 Feet long, 8 large, and 6 high.	3840
To Creeping Things of the last size 50 Rooms or } Boxes, each 3 Feet long, 3 large, and 3 high.	1350
To lay up Hay and Provender 20 Rooms, each 40 } Feet long, 20 large, and 12 high.	192000
To lay up Corn, Bread, Meal, Meat, Wine, } Oil, and other Provisions 20 Rooms, each of the same } size with the former.	192000
To lay up Food for certain Beasts and Creeping } Things 20 Rooms, each 20 Feet long, 20 large, and } 12 high.	96000

Total. 549472

The Dimensions of the Ark. 1518750 Solid Feet.

Out of this Subtract. 549472

Remain. 969278

By this it appears, that if we had allow'd *Noah* as much more Room for himself and his Family, and for all the Beasts, Fowls, and creeping Things specified in the Scripture; and as much more Room to lay up their respective Provisions; yet there would remain 419806 Solid Feet empty in the Ark. But to return.

The Scripture tells us, that *Noah* began to play the Husband-man, to plant a Vineyard, and having drank of the Wine thereof (whose virtue, it seems he knew not) lay Drunk in his Tent with his Nakedness expos'd: His younger Son *Cham* seeing him in that condition, did not cover his Father, but

but either forgetting or despising the Duty and Piety of a Son to his Father, went and told the same to his Brothers, *Sem* and *Japhet*. Whereupon these two pious Sons took a Cloak on their Shoulders, and went backward, and covered their Father's Nakedness, so as that their Eyes did not see it. *Noah* being thus awaken'd by his dutiful Sons, and having understood what his younger Son had done, cursed him, and in him his Posterity; and thus again began the Congregation of the *Wicked*, the *Ecclesia Malignantium* to spread. A shrewd Example to Children to beware how they neglect, or contemn their duty to their Parents. To proceed. Tho' *Sem* was *Noah's* Second Son, as appears by the Scripture, which calls *Cham* the Younger Son, and *Japhet* *Sem's* Elder Brother; yet his Genealogy is set down in the last Place; the inspired Penman being resolved to Record only as much of the Genealogy of the other two, as may suffice to give the Reader a clear Account how the Earth was Peopled, and then to continue the Thread of the sacred History, in the Line of *Sem*, as being the Father of the Faithful. The Sons of *Japhet* were then, says the sacred Text, *Gomer*, and *Magog*, and *Madai*, and *Javan*, and *Thubal*, and *Mosoch*, and *Thiras*: The Sons of *Gomer*; *Aseneth*, *Kipbath* and *Thogorma*. The Sons of *Javan*: *Elisa* and *Tharsis*, *Cetthim* and *Dodanim*. Gen. 9.
Gen. 10.

By these were the Isles of the Gentiles divided: Every one after his Tongue, after their Families, in their Nations: And by Colonies of the same were Inhabited the Countries we now call the *East* and *West-Indies*, as also almost all *Europe* with its Islands. That *Gomer* or his Son *Aseneth* led a Colony to the *East-Indies* is very probable, it being agreed upon by all Historians, that his Brother *Magog*, or his Children possess'd the Land Contiguous to it, which was formerly called *Scythia*, now great and little *Tartary*; and from thence spread down *Northward*, almost to the *Pole*, and very probably (by the Straits of *Anian*) into *America*, or the *West-Indies*. *Madai* gave Name to the Spacious and Pleasant Country called ever since *Media*; and his Brother *Javan*, and his Posterity led their Colonies towards *Greece*, and in Process of Time Peopled all *Europe*.

Now that all these Countries fell to the Sons of *Japhet* upon the Partition made of the Earth, and put in Execution at the time *Phaleg* was born, is extreme probable, if not altogether certain, by the very Words of the Scripture, which gives a particular Account of the Sons of *Cham* and *Sem*, and of the Lands which they and their Posterity had possessed for several Generations, and which are manifestly known not to be any of those Countries assigned to the Sons of *Japhet*, as will appear by the following Account.

The Sons of *Cham* (saith the Scripture) were *Chus*, and *Mesraim*, and *Phut*, and *Canaan*. The Sons of *Chus*: *Saba*, and *Havila*, and *Sabatha*, and *Regma*, and *Sabatacha*, and *Nimrod*. The Sons of *Regma*: *Saba*, and *Dadan*. Gen. 10.

These Sons of *Chus* (except *Nimrod*) dwelt in the lesser *Ethiopia*, which lies partly upon the Coasts of the *Red-Sea*, over against *Egypt*, Eastward, and partly upon that Sea, which is now called the Gulph of *Persia*, and in *Arabia*, which lyes *Northward* of the lesser *Ethiopia*, upon the Coasts of the same *Red-Sea*; as appears by the Scripture, which in several Places calls *Ethiopia*, *Chus*; and *Arabia*, *Saba*. *Mesraim* begat *Ludim*, and *Chanaan*, and *Laabim*, *Nephthim*, and *Phethusim*, and *Chasluim*. These were the first Inhabitants of *Egypt*, and of the greater *Ethiopia*, which lyes *Southward* of *Egypt*: for the Hebrew Text calls *Egypt* always *Mesraim*, and

Gen. 10.

and the Land of *Cham*. The Scripture makes no mention of the Sons of *Phut*, *Cham's* third Son : But *Josephus*, and most of the Ancient and Modern Writers agree, that his Posterity did inhabit the lower part of *Africa*, as *Lybia*, *Mauritania*, *Numidia*, *Tingitania*, *Getulia*, and all the other parts of that great Continent to which the Sons of *Mesraim* did not extend. *Canaan* (saith the Scripture) *begat* *Sidon*, and *Heth*, and the *Jebusite*, and the *Amorite*, and the *Girgashite*, and the *Hivite*, and the *Arakite*, and the *Sinite*, and the *Aradite*, the *Samarite*, and the *Amathite* : And afterward were the Families of the *Canaanites* spread abroad. And the Border of the *Canaanite* was from *Sidon*, as thou comest to *Gerar* unto *Gaza*, as thou goest unto *Sodom* and *Gomorrhah*, and *Adama*, and *Seboim*, even unto *Lasha*. These Countries which were by the *Greeks*, called *Phenicia* ; by the *Hebrews*, the Land of *Canaan* ; are too well known to need Proof, that no part of them is among the Lands said to be Possessed by the Sons of *Japhet*.

Gen. 10.

The Children of *Sem* (continues the Scripture) were *Elam*, and *Asur*, and *Arphaxad*, and *Lud*, and *Aram*, and *Cainan*. The Children of *Aram* ; *Us*, and *Hul*, and *Gether*, and *Mesh*. And *Arphaxad* *begat* *Cainan*, and *Cainan* *begat* *Salah*, and *Salah* *begat* *Heber*. And unto *Heber* were born two Sons : The Name of the one was * *Phaleg*, and the Name of the other was *Jeetan*. And *Jeetan* *begat* *Almodad*, and *Sheleph*, and *Hazermaveth*, and *Jerah*, and *Hadoram*, and *Ufal* ; *Diklah*, and *Obal*, and *Abimael*, and *Sheba*, and *Ophir*, and *Havila*, and *Jobab*. These were the Sons of *Jeetan* : And their dwelling was from *Mesha*, as thou goest unto *Sephar*, a Mount of the East. *Sheba*, and *Ophir*, and *Havila* gave their own Names to the Countries so called in Scripture. *Sheba* is the Country from whence the great Queen came to *Solomon*, and brought a vast Quantity of Rich Spices to *Jerusalem*, and is part of the Land we now call *Arabia Felix*. *Ophir* and *Havila* are the Lands which the River *Phison* mentioned, *Genesis* 2. 11. encompasseth, where the good Gold, (the Gold of *Ophir*) the *Bdellium* and the *Onyx-Stone* were to be had ; and bound upon *Sheba* and *Arabia Felix*, extending Eastward to Mount *Sephar* upon the Confines of *Mesopotamia*.

* Phaleg in
Hebrew signifies
division.

Asur (saith the Scripture) built *Ninive*, and the City *Rebobot*, and *Calah*, and *Resin* ; whence that Country was called *Assyria*. *Elam* gave Name to the Country now called *Persia*, whence the *Persians* are in the Scripture called *Elamites* : And *Aram* in like manner gave Name to the Land that lies betwixt the *Tigris* and the *Euphrates*, which was therefore called *Mesopotamia* by the *Greeks*, as appears by the *Septuagint*, and the *Greek Authors* ; and *Aram*, by the *Hebrews*, as the sacred Text shews in many Places.

And thus was the whole Earth divided, by *G O D's* Appointment, between the Sons of *Noah* and their Children, and was put in Execution at the time *Phaleg* the Son of *Heber* was born. And however *Nimrod* did endeavour to Debauch them from their Obedience to *G O D's* Commands, by perswading them to build a Tower that should reach to the Heavens ; yet upon *G O D's* Confounding their Tongues (for before they all spoke the same Language) they all, except *Nimrod*, his Children, and the Clan that adhered to him, separated each Tribe one from another, and went to Possess the Lands that fell to their Lot. As to *Nimrod* the Rebel (for that is the meaning of his Name in the *Hebrew* Tongue) and his Clan, we shall speak more at large of them, when we have given the Genealogy of *Sem*, the Father of the Faithful, unto the Call of *Abraham*.

The

The Scripture tells us, that *Sem* was an Hundred Years Old when he begat *Arphaxad*, Two Years after the *Deluge*, and lived 500 Years after, and begat Sons and Daughters. And *Arphaxad* lived 135 Years and begat *Cainan*, and lived 300 Years after, and begat Sons and Daughters. The *Hebrew* Text makes no mention of *Cainan*, but tells us, that *Arphaxad* lived five and thirty Years and begat *Sala*, contrary to the Faith of the *Septuagint*, and of the *Evangelist* *St. Luke*, who both affirm that *Cainan* was the Son of *Arphaxad*, and the Father of *Sala*. And here again the present *Hebrew* Text begins to contract the Age of the World, by cutting off one Hundred Years of the Lives of each of the Patriarchs when they begat Children. But I have shewed at large before, what moved the *Jews* to devise this Artifice. To Proceed.

Cainan lived 130 Years, and begat *Sala*, and lived 330 Years after, and begat Sons and Daughters. *Sala* lived 130 Years, and begat *Heber*, and lived 330 Years after, and begat Sons and Daughters. *Heber* lived 134 Years and begat *Phaleg*, so called, because he was born at the time the Children of *Noah* had divided and separated one from another, to inhabit the Earth, Pursuant to the division and distribution made thereof, some Years before, probably by *Sem*, *Cham*, and *Japhet*, according to *GOD*'s Orders : *Crescite, & Multiplicamini, & replete terram*. I say, probably by *Sem*, *Cham*, and *Japhet* : For *Sem*, as the Scripture tells us, lived 500 Years after he had begotten *Arphaxad*, and died only 29 Years before *Phaleg* was born; and it is likely enough that *Cham*, and *Japhet* his Brothers, lived so long, if not more. This *Heber* derived his Language and Name to the Descendants of *Abraham* unto this day, so that tho' they were called the Children of *Israel*, (a Name given by Almighty *GOD* to *Jacob*) and, in Process of time, *Jews*, from the Tribe of *Juda*; yet they always retained the Name of *Hebrews*, and even *St. Paul* gloried in being so called; *Hebraei sunt? & ego. Are they Hebrews? So am I*. But as to the *Hebrew* Language, whether it be the same that *Adam* and his Descendants, and *Noah* and his Children spoke, and was retained by *Heber*, as having no hand in *Nimrod*'s Rebellion, when he undertook to build that fatal Tower, which occasioned the Confusion of their Tongues; or whether it be the Language that *GOD* did then put in his mouth, as being Partaker of *Nimrod*'s Rebellion; is a Question not yet determined: However, it is very probable that *Heber*, to whom the Scripture gives so notable a Character, as to call *Sem* the Father of all the Sons of *Heber* after an especial Manner, as if he had not been the Father of the Sons of *Assur*, and *Elam*, and *Aram*, was a Righteous Man, who would have no hand in an open Rebellion against *GOD*'s Ordinance, and consequently did retain the Language of his Forefathers, and derived the same to his Posterity, in the Line of *Phaleg*. But to Proceed.

Phaleg lived 130 Years and begat *Ren*, and lived 209 Years after, and begat Sons and Daughters. *Ren* lived 132 Years and begat *Serug*, and lived 207 Years after, and begat Sons and Daughters. *Serug* lived 130 Years and begat *Nachor*, and lived 200 Years after, and begat Sons and Daughters. *Nachor* lived 129 Years, and begat *Thare*, and lived 125 Years after, and begat Sons and Daughters. *Thare* lived 70 Years and begat *Abram*, and *Nachor*, and *Aran*. Here *Abram* is set down to us in the first place, both by the *Hebrew* Text, and the *Septuagint*, as if he had been *Thare*'s eldest Son, and had been begotten by him, when he was but 70 Years old; but it is evident by what the *Hebrew* Text and the

† There crept an Error into the present *Greek* Text by the Mistake of the Copists in the Age of *Nachor* of 50 years, since the time of *Josephus*.

Septuagint say afterward of *Thare* and *Abram*, that *Abram* was not his eldest Son, but rather the youngest of the three; and that *Thare* was 130 Years old when he begat *Abram*: For both the *Hebrew* Text and the *Septuagint* tell us, *Gen.* 11. 32. that *Thare* was 205 Years old when he died; and *Gen.* 12. 4. that *Abram* was 75 Years old when GOD called him, and commanded him to go out of *Haran* immediately after the death of his Father *Thare*. Now 75 Years, the Age of *Abram* when his Father died, being taken out of 205 Years, the whole Age of his Father *Thare*, remain 130 Years, the Age of *Thare* when he begat *Abram*.

As to *Abram's* being set down in the first place, before *Nachor* and *Aran*; 'twas industriously done by the inspired Penman, because GOD had chosen him among his Brethren, to be after an especial manner the Father of the Faithful, and the Root of his chosen People: And consequently made the first in GOD's Choice and Preference.

By this Account it appears, there effluxed 1257 Years from the *Deluge* unto the Time GOD had called *Abram*, and commanded him to go and sojourn in the Land of *Canaan*; and by the following Tables, how much the *Jews* have contracted the Age of the World in that space of Time.

The Number of the Years of the Second Age of the World: That is, from the Deluge to the Calling of Abram; according to the Septuagint.

	Years
<i>Gen.</i> 11. <i>Sem</i> begat <i>Arphaxad</i> after the <i>Deluge</i>	2
<i>Arphaxad</i> , when he begat <i>Cainan</i> , was	135 Old.
<i>Cainan</i> , when he begat <i>Sala</i> , was	130 Old.
<i>Sala</i> , when he begat <i>Heber</i> , was	130 Old.
<i>Heber</i> , when he begat <i>Phaleg</i> , was	134 Old.
<i>Phaleg</i> , when he begat <i>Ren</i> , was	130 Old.
<i>Ren</i> , when he begat <i>Serug</i> , was	132 Old.
<i>Serug</i> , when he begat <i>Nachor</i> , was	130 Old.
<i>Nachor</i> , when he begat <i>Thare</i> , was	129 Old.
<i>Thare</i> , when he begat <i>Abram</i> , was	130 Old.
<i>Abram</i> , when he was called upon, and commanded to go into the Land of <i>Canaan</i> , was	75 Old.
Total.	1257

The Number of the Years of the Second Age of the World: That is, from the Deluge to the Calling of Abram; according to the present Hebrew Text.

	Years
<i>Gen.</i> 11. <i>Sem</i> , begat <i>Arphaxad</i> after the <i>Deluge</i> .	2
<i>Arphaxad</i> , when he begat <i>Sala</i> , was	35 Old.
<i>Sala</i> , when he begat <i>Heber</i> , was	30 Old.
<i>Heber</i> , when he begat <i>Phaleg</i> , was	34 Old.
<i>Phaleg</i> , when he begat <i>Ren</i> , was	30 Old.
<i>Ren</i> , when he begat <i>Serug</i> , was	32 Old.
<i>Serug</i> , when he begat <i>Nachor</i> , was	30 Old.
<i>Nachor</i> , when he begat <i>Thare</i> , was	29 Old.
<i>Thare</i> , when he begat <i>Abram</i> , <i>Nachor</i> , and <i>Aran</i> , was	70 Old.

Abram,

Years

Abram, when he was called upon and
commanded to go into the Land of } 75 Old.
Canaan, was }

Total. 367

The *Septuagint* Computation. 1257

Out of which Subtract the *Hebrew* Computation. 367

Remain. 890

By this Account it appears, that the *Jews* (to serve their wicked Ends) have taken away 890 Years of the Age of the World, since the Deluge to the Calling of *Abraham*; to which if you add 600 Years which they took off from the Lives of the Patriarchs before the Flood; you will find that they contracted, and abridged the Age of the World by 1490 Years less than in Reality it was, at the Time *Abraham* was Commanded to go into the Land of *Canaan*. But what I am most surprized at is, that so many Learned Men in these two last Ages shou'd follow the *Jews* in a Computation that is attended with so many Absurdities, especially in that from the Deluge to the Calling of *Abraham*, as would make a Man, that seriously considers the Matter, conclude they never reflected upon the Consequences that naturally follow such an Opinion. For,

First, According to the *Jewish* Computation, it is evident, that the division of the Earth was made, and the Tower of *Babel* built, and the Confusion of Tongues happen'd 101 Years after the Deluge; 249 Years before *Noah* died; 399 Years before *Sem*, and I suppose, as many before *Cham* and *Japhet* died.

Now is it to be imagin'd, that *Noah* the Righteous Man, and his three Sons, who had all, in a Ripe Age, seen the wonderful Works of the ALMIGHTY in the destruction of the Universe; and the Effect of his Wrath upon their Ancestors for their Sins and Rebellion against him, should suffer their Children as yet, in a manner, under their Rod and Ferula, to rise in Rebellion against that GOD, whose direful Wrath they had so lately seen for the like Crimes, so as to build a Tower which seem'd to brave Heaven, and bid defiance to the ALMIGHTY? Or that there shou'd be any need of dividing the Earth, or of the Sons of *Noah*'s separating one from another so early, when there was scarce people enough to fill a small Province, much less the whole Earth?

Secondly, From the *Jewish* Computation it will evidently follow, that *Sem* lived 50 Years after *Jacob*, *Abraham*'s Grandson, was born. For the *Hebrew* Text says, that *Sem* lived 500 Years after he had begotten *Arphaxad*: Out of which take 365 Years, the Time between the Birth of *Arphaxad* and the Calling of *Abraham*, according to the said Computation; and there will remain 135 Years: Out of this take 25 Years, the Time *Abraham* lived, since his Call to the Birth of *Isaac*, and 60 Years, the Age of *Isaac* when *Jacob* was born, and there will remain 50 Years of the Life of *Sem*. Now is it credible, that *Sem*, who lived in all but 600 Years, should be able to see thirteen Generations, whereas *Adam* or *Methusala*, or any of the Patriarchs who were before the Flood, and who li-

ved 900 Years and more each of them, could not see above six Generations? Or that in the Life time of *Sem*, (and in all likelihood of *Cham* and *Japhet*) there should be such an Universal defection from the Faith and Worship of the true GOD in all their Children, so as that not one Righteous Man shou'd be found among them but *Abraham*, *Lot* and *Melchisedec*; and yet that the Scripture should make no mention of *Sem* or his Brethren, or of their Paternal Care of their Children, tho' they had seen so many Generations of them fly in the Face of the ALMIGHTY, and Worship with divine Honour the Works of their own hands?

Thirdly, There were several Millions of Men on the Earth, at the time *Abraham* was called upon to go into the Land of *Canaan*. For the Scripture tells us, that in a short Time after *Abraham's* sojourning in the Land of *Canaan*, *Egypt* was peopled, and under the Government of *Pharo*, that there were several Kings in the Land of *Canaan*, besides *Melchisedec*, King of *Salem*; that *Assyria*, *Media*, *Persia*, *Ethiopia*, *Arabia*, *Chaldea*, *Mesopotamia*, were peopled also. Add to these the Children of *Phut*, who according to the *Hebrew* Computation, inhabited *Affrick* 200 Years before *Abraham's* Call; and the Sons of *Japhet*, who led their Colonies to the *East-Indies* and to the *North*, or Countries called *Scythia*.

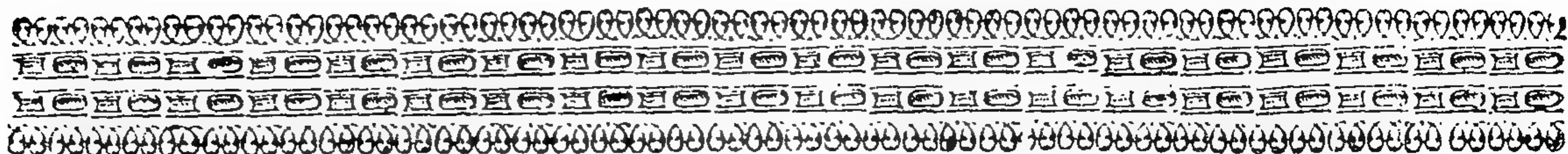
Can there be then any thing more absurd than to suppose that *Noah's* three Sons, in the space of 367 Years, should so increase as to People all these Vast and Spacious Countries, and produce so many Millions of Men; when threescore and ten Souls of the HOLY SEED, the Seed of *Adam*, the Children of *Jacob* produced in 430 Years (according to the *Hebrew* Text) six Hundred Thousand Men, only? This surely is altogether improbable, and seems to carry no colour of likelihood.

Now the *Septuagint* Computation seems natural, and carries all the Marks of Truth and Probability. It supposes that there effluxed 1257 Years from the Deluge to the Calling of *Abraham*; that the Division of the Earth was made, some Time before the death of the Sons of *Noah*; that the Tower of *Babel* was begun in a short time after the decease of those, who had seen GOD's Miracles and Wonders; that the confusion of Tongues happen'd soon after at the time *Phaleg* was born, which caused the Grandsons of *Noah* and their Children and Grand-Children to *seperate and divide one from another*: that each Clan might Possess the Lands that were allotted to them; that there passed 726 Years from that Time, to the Calling of *Abraham*; during which space, it is natural enough to believe, that the many *Septs* or *Clans*, (whereof each consisted, without doubt of several Hundreds of Souls) that went to inhabit the Countries abovementioned, did increase to many Millions. All this, I say, seems so natural; and so agreeable to reason, that, if neither the Authority of the CATHOLICK CHURCH, for so many Ages, nor that of the famous *Josephus*, nor even Prophane History, had supported this Computation, right Reason, and the very Nature of Things would incline a Man to favour it preferable to that of the present *Hebrew* Text, which involves so many Absurdities, and seems to cros upon Nature.

Here I shall put an end to the Second Age of the World, with respect to the Patriarchs; and proceed to treat of *Nimrod*, and his Successors in the same Age: But before I begin to speak of that *Usurper*, it will not be amiss to subjoin what the *Pagan Historians* have Recorded of the Deluge, of the Ark, and of *Abraham*. *Josephus*, tells us. Lib. 1. *Contra Apion*; that *Berosus* the famous Writer of the *Babylonian Annals*, a *Babylonian*, or *Chal-*

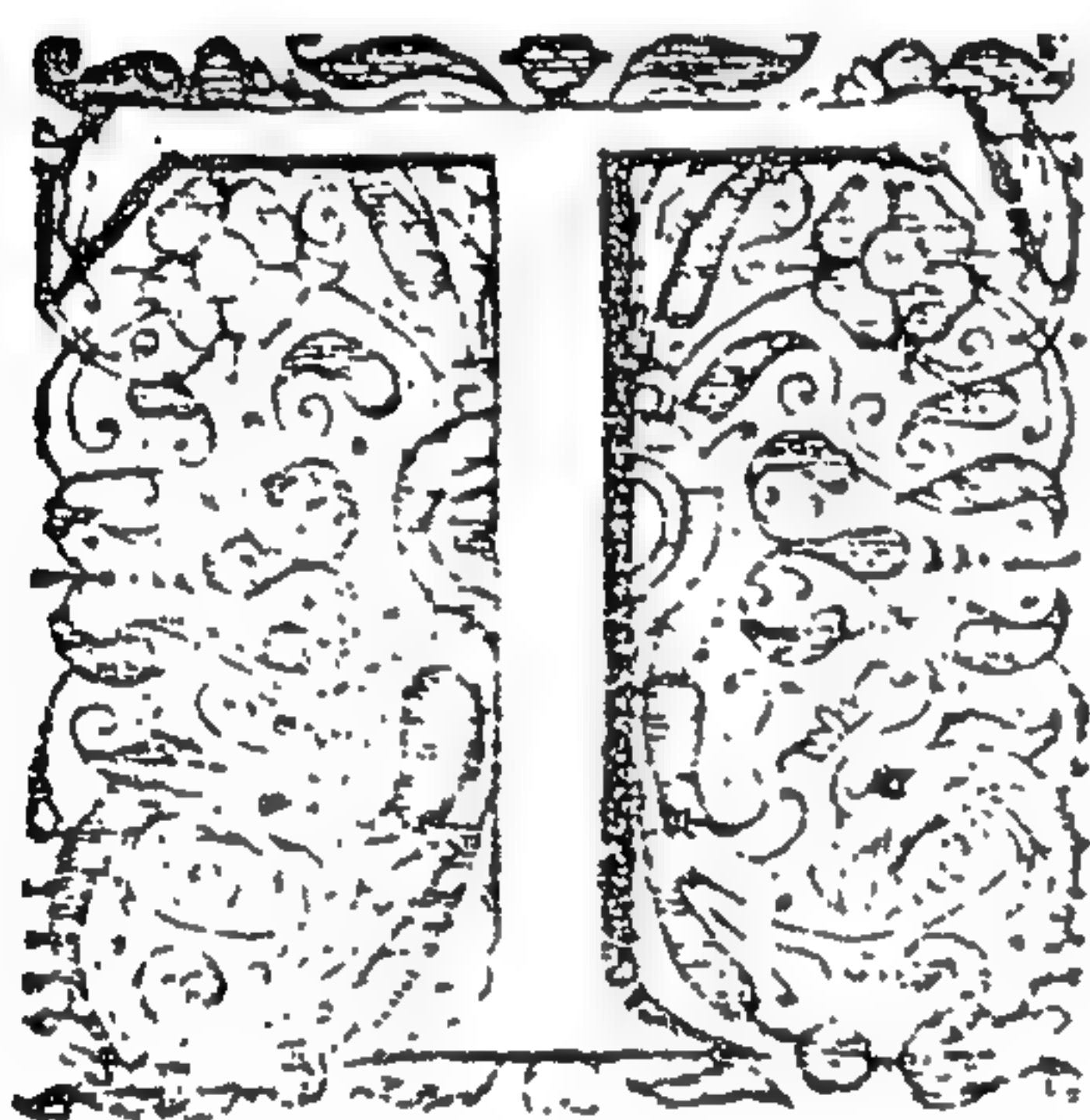
Chaldean himself by Birth, and one that flourished in the time of the *Selucidae*, about 200 Years before the Birth of CHRIST, wrote the same Things as *Moses* did of the Deluge; of the Destruction of Mankind; of the Ark, and of the Posterity of *Noah*, unto the Captivity of *Babylon*. *Berosus* (saith *Josephus*) *antiquissimas secutus Historias, de facto Diluvio, & hominum in eo corruptione, sicuti Moses, ita conscripsit; simul & de Arca, in qua generis nostri princeps servatus est, de vecta scilicet ea in summitatem Montium Armeniorum. Deinde scribens eos qui ex Noah progeniti sunt, & tempus eorum adjiciens ad Nabulassarum pervenit, Babiloniorum & Chaldaeorum Regem.* *Berosus*, after the most Ancient Accounts, wrote like *Moses* of the Deluge, and of the Destruction of Mankind; as also of the Ark, in which the Chief Man of our Race was preserved, Namely, that he was carried in it to the Top of the Mountains of Armenia. Then describing the Nations sprung from him, and the Years of their Reign, brings them down to *Nabulassar* King of the *Babylonians*, and *Chaldeans*.

Theophilus lib. 3. ad Autolyicum relates much the same as that of *Berosus*: But what he adds, that *Berosus* says, that *Adam*, whom he calls *Alorus*, and *Noah* called by him *Xisuthrus*, had dwelt at *Babylon*, may easily be reconciled to the Words of the Scripture: For *Berosus* meant only that *Adam*, whom the Ancient Greeks called *Aloros*, and some times *Chronos*; and *Noah* whom the same called *Xisuthros*, dwelt in the Country which was afterwards called *Babylon*. And, *lib. 1. Antiquit. Judaica. Cap. 8.* *Josephus* gives us the very Words of *Berosus* concerning *Abraham*: *Post diluvium autem decima etate apud Chaldaeos erat quidam Justitiae cultor, vir magnus, & sideralis scientiae peritus.* In the tenth Century after the Deluge, there was a certain Lover of Justice among the *Chaldeans*, a great Man, and a Skilful Astrologer. *Hecataeus*, another Pagan Historian, as *Josephus* informs us, *ibid.* wrote a Book of the Life and Actions of *Abraham*. *Hecataeus vero non meminit tantum obiter (Abrahami) sed libro in hoc conscripto res ejus posteritati tradidit.* And *Nicolaus Damascenus*, who flourished in the days of *Herod*, a little before the Birth of CHRIST, writes thus concerning *Abraham*. *Lib. 4. Hist. Abrahamus regnavit apud Damascum advena, ut quicum exercitu venerat e regione supra Babilonem sita, quae Chaldaeorum dicitur. Nec ita multo post hinc quoque migrans cum suo populo, sedem transtulit in terram tunc Canaanæam, nunc vero Judæam nominatum; ejusque posteritas ibi crevit in ingentem numerum, quorum res alibi sum naratur.* *Abrahami vero nomen etiam nunc est apud Damascenos celebre, & vicus ostenditur, quem vocant Abrahami domicilium.* *Abraham* reigned at *Damascus* a Stranger, as being come with an Army from a Country situated above *Babylon*, which is called *Chaldea*: And not long after, parting hence also with his People, he removed his Seat into the Land which was then called *Canaan*, now *Judea*; where his Posterity increased to an exceeding great Number; of whose Actions I shall elsewhere treat. But as to *Abraham*, his Name is even at this time famous among the *Damascenes*, and there is a Street which they call, the Dwelling of *Abraham*. Thus much I thought fit to extract out of these Pagan Authors, who flourish'd before the Birth of CHRIST, in order to shew our *Altheists* and *Libertines*, that not only the *Jews* and the *Christians* bear witness of the Truth of the matters of Fact, Recorded in the Sacred Scriptures; but also the Pagans who were, in their Time, Enemies to the *Jews*, and whose Successors were no less Enemies to the *Christians*.



C H A P. IV.

Of *Nimrod*, and his Successors, to the calling of *Abraham*.



THE Scripture does not expressly say, that *Nimrod* was the Man that induced his Brethren and Kinsfolks to Rebel against GOD, in building the Tower of *Babel*; but the Character it gives of him, of his being a mighty Man, a mighty Hunter, and his very Name *Nimrod*, that is Rebel, which was given to him, either Prophetically at his Birth, as were many of the Scripture Names; or after he had Rebelled against GOD, to shew that he was the chief Instrument of that wicked Design: And what the Scripture adds; *That the beginning of his Kingdom was Babel, and Erech, and Acchad, and Calneh*, puts it beyond all doubt. For it is certain that that Land did not fall to the Lot of any of *Cham's* Children; but to *Assur* the Son of *Sem*, as appears by the Scripture, which saith: *Out of that Land went forth Assur, and builded Ninive, and the City of Rehoboth, and Calah; Assur* was then the Man to whom that Land fell; but being forced to shun the fury of *Nimrod*, and his Faction, he went forth out of that Land, built the great City *Ninive*, and gave a beginning to the *Assyrian* Monarchy, and to the inveterate Feuds and Hatred that lasted for many Ages and Generations, between the *Assyrian* and *Babylonian* Kings; while *Nimrod* settled, and Establish'd himself and his Clan in *Babylon*, so called from the Hebrew Word *Babel*, which signifies *Confusion*; because their Tongues were there confounded as they were building this cursed Tower.

And here I shall, in the person of *Nimrod*, fix the Beginning of Prophane History, and deduce the same down in that of his Successors, and of the Kings of *Assyria*, with the various turns and vicissitudes of these two contending Monarchies, unto the coming of our Saviour *JESUS CHRIST*. But in what Year of the Age of the World he began his Reign, tho' it be not expressly set down in the Scripture; yet it is easy to gather from what is therein related concerning the building of the Tower, the confusion of Tongues, and the dispersion of the Children of *Noah*, (I mean his Grand Children, and great Grand Children) and their going to possess each one his Land, that it was in the Year *Phaleg* was Born: For, altho' it is highly probable, *Nimrod* began his Tyranny and Usurpation immediately after the Death of *Sem*, 29 Years before the Birth of *Phaleg*; yet it is certain, he did not assume the name of King, nor was fix'd in his Government till after the

the confusion of Tongues, and the division of the Earth was put in Execution, which happen'd in the Year *Phaleg* was born; being the Time all the Children of *Noah*, except *Nimrod* and his Faction, had gone to the Lands that were allotted to them, and left *Nimrod* in peaceable Possession of *Babylon*, even *Affur* himself, tho' fore against his Will; because that was part of the Land that fell to his Lot.

Nimrod then began his Reign in the Year of the World, according to the *Septuagint* Computation, 2787; after the Deluge, 531. But how long he Reigned, or who did immediately succeed him is a matter extremely controverted: Tho' for no other reason than that our Modern Historians having contracted the Age of the World since the Deluge, in following the *Hebrew* Computation; they have struck out of their Catalogues, and rejected as spurious, a great many Kings that Reigned in *Babylon*. Some asserting that *Nimrod* was the *Belus* of the Ancient Pagans; Others, confounding *Ninus* with *Nimrod*; and others (for it were endless to relate all the different Opinions upon this Matter) maintaining that *Ninus* and *Semiramis* did immediately succeed *Nimrod* in *Babylon*. But who does not see, that all this Confusion is occasion'd by their adhering to the *Hebrew* Computation that has cut off so many hundred Years of the Age of the World, from the Deluge to the calling of *Abraham*? And that they were put upon the Necessity of leaving out many of the first Successors of *Nimrod*, to make Room for others of his Successors, of whose Reign and Time of Reigning they cou'd with no colour of Reason doubt? Whereas, if they had followed the *Septuagint* Computation, they might have avoided all this Confusion, and blending of Names; and given Place in their Catalogues to the first Successors of *Nimrod*, who are, in my Opinion, as well founded in Antiquity as the rest of his Successors. I shall therefore endeavour to prove.

First, That there Reigned thirteen Kings in *Babylon*, between *Nimrod* and *Belus*.

Secondly, That from the beginning of the Reign of *Nimrod*, to the Accession of *Belus* to the Crown of *Babylon*, there efflux'd 225 Years.

First, That there reigned thirteen Kings in *Babylon* between *Nimrod* and *Belus*. *Julius Africanus*, who flourished about the Year of Christ 122, wrote an intire History of the chiefest Transactions that happen'd from the Creation of the World to his own days; in which he gives the Names of the Patriarchs, Rulers, Kings and Governours of the Children of *Isaac*, and the Time they Governed, to the coming of Christ; as also the Names of the *Babylonian* and *Assyrian* Kings, together with the Time they Reigned from *Nimrod*, down to the dissolution of the *Assyrian* Monarchy. This great Man, as *Eusebius Cæsariensis* informs us, (for his Works are lost to the great Detriment of the Christian World) affirms, there were thirteen Kings who reigned in *Babylon*, between *Nimrod* and *Belus*, and sets down their Names, and the Years of their Reign: Seven whereof were *Babylonians* of the Race of *Nimrod*, and the other Six, *Arabs*, who had Uturped the Throne. *Eusebius* after *Julius*, and no doubt after several other Historians, and out of other Monuments of Antiquity, not extant now, says the same thing. *George Syncellus*, a most Accurate Historian confirms the same. His Words are these: *Post dispositionem populo- rum servit imperium septem Regum Chaldeorum annis 225; Eorum Reg- num suscepit Arabes, quorum sex Reges illud obtinere per annos 215. Arabes excepunt Assyriorum Reges 41, tenueruntque annis integris 1460 a-*

I prim.

primo eorum Belo, usque ad Sardanapalum. After the dispersion of the People, the Empire of seven Kings of the Chaldeans flourished for 225 Years. Their Kingdom took the Arabians, whereof six Kings held the same 215 Years. These were succeeded by forty one Kings of the Assyrians, who held (the Crown) full 1460 Years, from Belus their first King, unto Sardanapalus.

Alexander Poly-Histor, so called, for the great Number of Histories written by him, who flourished in the Time of Sylla, and wrote the History of the Chaldeans upon the Memoirs of Berosus, Abidenus, and Apollodorus, affirms, that Seven Kings of the Chaldean Race successively Reigned in Babylon; and Names Erechbous and Chomasbolus as Second and Third Kings after Nimrod. But before we make any Reflections upon the Testimony of these great Men, it will be requisite to subjoin the Names, and the Years of the Reigns of these thirteen Kings, as they are Recorded in the Fragments, which remain of these Ancient Historians, except the Name of the Second King of the Arabians, which is not now extant in the Catalogue of their Names.

The Seven Chaldean Kings.

	Years
1 Erechbous Reign'd	6 8 Months.
2 Chomasbolus Reign'd	7 6 Months.
3 Porus Reign'd	35
4 Nalubus Reign'd	43
5 Abius Reign'd	48
6 Oniballus Reign'd	40
7 Chinzirus Reign'd	45
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Total.	225. 2 Months.

The Six Arabian Kings.

	Years
1 Merdath, or Mardocentes, Reign'd	45
2 Reign'd	40
3 Sifimordathus Reign'd	28
4 Nadius, or Nabus Reign'd	37
5 Parannus Reign'd	40
6 Nabonmadus Reign'd	25
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Total.	215
<hr/>	
	225
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In all. 440. 2 Months.

By this it appears, that these thirteen Kings Reigned 440 Years in Babylon before Belus came to the Crown. What can our Modern Historians and Chronologers oppose to the Authority of these Famous Ancient Historians, who had seen and consulted the best Monuments of Antiquity, the Histories and Chronologies of the Chaldean, Assyrian, Egyptian and Grecian Monarchies? Or with what colour of reason can they reject, as fabulous, so many Kings, own'd and acknowledg'd by the sincerest of the Pagan Writers, and the best and most Ancient Christian Historians?

Besides the Scripture seems to confirm what we say : For it speaks of two of these Kings, and Names them as Gods of the *Babylonians*, *Merodach*, and *Nabo*, or *Nabius*, the first and the fourth of the *Arabian* Kings. *Dicite : Capta est Babylon, confusus est Bel, victus est Merodach, confusa sunt sculptilia ejus, superata sunt Idola ejus.* Say : *Babylon is taken, Bel is confounded, Merodach is overthrowen, her graven Images are confounded, her Idols are overcome.* Jerem. 50. 2. *Confractus est Bel, contritus est Nabo : facta sunt simulachra eorum bestijs & jumentis.* *Bel is broken, Nabo is bruised to pieces, their Idols are upon Cattle, and Beasts of burden.* *Isai. 46. 1.* What were these Gods of the *Babylonians*, *Bel*, and *Merodach*, and *Nabo* ? The Holy Fathers, and the Expositors of the Scripture agree, that they were Kings of *Babylon*, to whom their Successors and the People, for their Heroick Virtues, Justice and good Government, had decreed Divine Honours, built Temples and erected Idols : *Merodach*, and *Nabo* or *Nabius* abovementioned, were then Kings of *Babylon*, and even numbred among their Gods. Nor is it any way Material, that *Bel*, who is the same with *Belus*, is set before them : For this is not a Priority of Time, but of Honour and Respect ; *Bel*, or *Belus* being in their Opinion, the greatest of all their Gods, because of his extraordinary Virtue, Justice, Policy and care of his Subjects ; and therefore honour'd with the first rank among their Gods, and with the most sumptuous Temples, and richest Idols. *Merodach* and *Nabo*, or *Nabius* were certainly then, as I said before, Kings of *Babylon*, and Reigned before *Bel*, or *Belus* ; for there was never a King or Kings of *Babylon* since *Belus*, to the Time that *Jeremias* and *Isaias* wrote their Prophecies, called by those Names, to whom divine honour was given, nor even so called, that ever I cou'd find ; but *Merodach-Balladan* Prince of *Babylon*, and Contemporary to the Prophet *Isaias*.

Secondly, That from the Beginning of the Reign of *Nimrod*, to the Accession of *Belus* to the Crown of *Babylon*, there effluxed 740 Years.

Of this Number we have 440 Years, as is above observed, in which the thirteen Kings between *Nimrod* and *Belus* Reign'd. Now that *Nimrod* did Reign the 300 Preceding Years (which is not much to be admired he should, considering how long Men lived in those days, especially a Man of a Gigantick Stature) or that there was an *Interregnum* betwixt him and *Erechus*, is easily made out if we consider.

First, that the *Assyrian* Monarchy, from the Accession of *Belus* to the overthrow of *Sardanapalus*, lasted the space of 1460 Years, under forty one Kings, as I remarked before out of *Synellus*, and as *Dion-d-re Scythus* says. *A Nino (the Son of Belus) usque ad Sardanapalum annis plus mille quadringentis.*

Isai. Lib. 2.
p. 115.

Secondly, That the overthrow of *Sardanapalus* happened at the time that *Ariphron*, the Son of *Pericles* was *Archon*, or Perpetual Governor of *Athen* ; as *Eusebius* and *Synellus* assure us all Historians agree. *Hujus Ariphronis tempore, sublato Sardanapalo, regnum Assyriorum deletum est, ut omnes consentiunt.*

Euseb. Chron.
p. 145. 37.
Synell. Chron.
p. 155.

Now *Ariphron* was *Archon*, or perpetual Governor of *Athen* 886 Years before the Birth of CHRIST, at the Time *Foram* reigned in *Jerusalem*, as the best Historians, both Ancient and Modern, affirm ; in the Year of the World 4987, as I shall make appear in the course of this History. Out of 4987 take, First 1460 Years, which was the whole time the *Assyrian* Monarchy flourished, from *Belus* to *Sardanapalus*. Secondly, the 440 Years in which the thirteen Kings between *Belus* and *Nimrod* reigned. Thirdly,

531 Years, the time from the Deluge to *Nimrod's* Reign. Lastly, 2256 Years, the Age of the World from the Creation to the Flood, and there will remain 300 Years for the Reign of *Nimrod*, or an *Interregnum* as afore-said; and consequently there effluxed 740 Years, from the beginning of the Reign of *Nimrod*, to the Accession of *Belus* to the Crown of *Babylon*, as will more plainly appear by the following Scheme.

The Age of the World unto the Destruction.

Of the <i>Assyrian</i> Monarchy under <i>Sardanapalus</i> .	} Years 4987
Out of this Sum take first the Time the <i>Assyrian</i> Monarchy flourish'd from <i>Sardanapalus</i> , to <i>Belus</i> , viz.	} 1460
Secondly, The time from the beginning of <i>Nimrod's</i> Reign, to the Deluge, viz.	} 531
Thirdly, The Time from the Deluge to the Creation, viz.	} 2256
In all.	4247
And there will remain.	740

For the Reign of *Nimrod* and the thirteen Kings, his Successors unto *Belus*. *Nimrod* Reign'd then in *Babylon* 300 Years, or there was an *Interregnum* for some part of that time. And forasmuch as the Scripture says no more of him, but that he was a mighty Man, a mighty Hunter, and that the Beginning of his Kingdom was *Babel*, and *Erech*, and *Accad*, and *Calneh*, in the Land of *Shinar*; it is not to be expected I should give any further Account of him, or of the thirteen Kings his Successors, there being no Monuments of Antiquity now extant, by which we may learn any more of them, than their Names, and the Years of their Reigns. I shall therefore conclude this Second Age of the World (in relation to Prophane History) with the following Chronological Tables, in which the Patriarchs, from the Birth of *Phaleg*, when *Nimrod* began his Reign, unto the fourteenth Year of *Abram's* sojourning in the Land of *Canaan*, are parallel'd with *Nimrod* and his Successors, unto the Accession of *Belus* to the Crown of *Babylon*.

A Chronological Table of the Names and Years of the Patriarchs unto the 14th. Year of the sojourning of Abram in the Land of Canaan, according to the Septuagint.

	Years
<i>Phaleg</i> , when he begat <i>Ren</i> , was	135 Old.
<i>Ren</i> when he begat <i>Sone</i> , was	132 Old.
<i>Sone</i> , when he begat <i>Nabor</i> , was	130 Old.
<i>Nabor</i> , when he begat <i>Thare</i> , was	129 Old.
<i>Thare</i> , when he begat <i>Abram</i> , was	130 Old.
<i>Abram</i> , when he went into the Land of <i>Canaan</i> , was	75 Old.
Total.	726

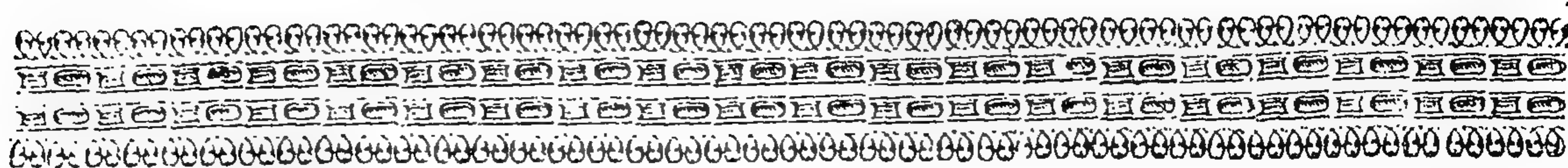
Note. That *Abram* had sojourn'd in the Land of *Canaan*, when *Belus* came to the Crown of *Babylon*, 14 Years.

A Chronological Table of the Names and Years of the Kings of Babylon, from the beginning of that Monarchy unto Belus, taken from Prophane History.

	Years
<i>Nimrod</i> Reign'd	300
<i>Evechous</i> Reign'd	6 8 Months.
<i>Chomasbolus</i> Reign'd	7 6 Months.
<i>Porus</i> Reign'd	35
<i>Nechubes</i> Reign'd	43
<i>Abius</i> Reign'd	48
<i>Oniballus</i> Reign'd	40
<i>Chinzirus</i> Reign'd	45
<i>Merodach, or Mardocentes,</i> Reign'd	45
Reign'd	40
<i>Sisimordachus</i> Reign'd	28
<i>Nadius, or Nabius</i> Reign'd	37
<i>Parannus</i> Reign'd	40
<i>Nabonnadus</i> Reign'd in all 25 } Years, but when <i>Abram</i> } came to the Land of <i>Canaan.</i> }	11
<i>Total.</i>	726. 2 Months.

The Age of the World when *Abram* was commanded to go into the Land of *Canaan*, according to the *Septuagint.* } 3513 Years.





THE

Third Age of the World,

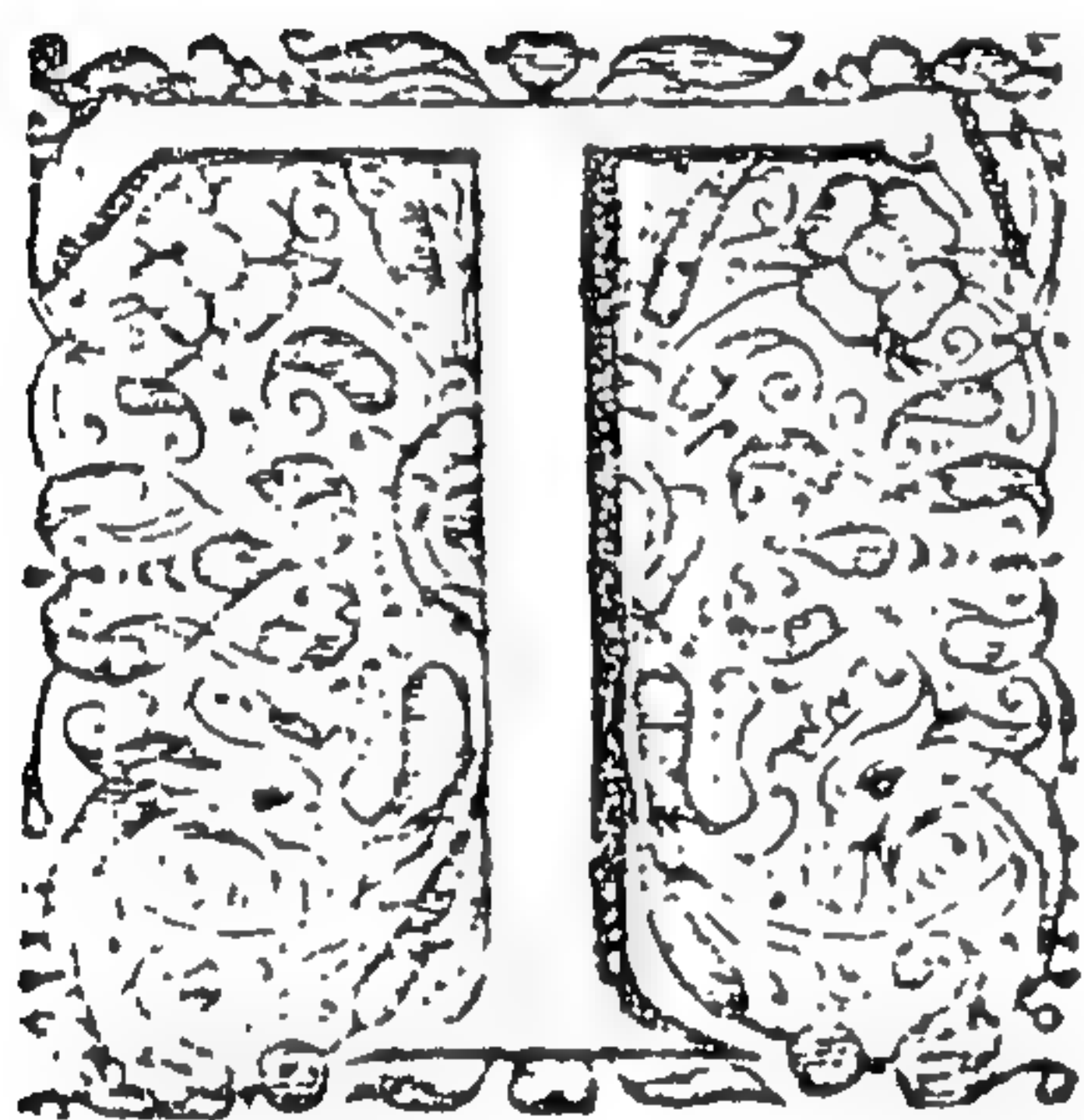
CONTAINING

The Time from the calling of *Abram*, unto the departure of the Children of *Israel* out of the Land of *Egypt*.

CHAP. V.

Of Abram and his Descendants, unto the said Departure.

Gen. 12. 1.



THE Sacred Text tells us, that when *Thare*, *Abram*'s Father, died in *Haran*, the LORD said unto *Abram* : Get thee out of thy Country, and from thy Kindred, and from thy Fathers house, unto a Land that I will shew thee. And I will make of thee a great Nation. And I will bless thee, and make thy Name great. And I will bless them that bless thee, and curse him that curseth thee ; and in thee shall all the Families of the Earth be blessed. Whereupon *Abram* departed, being then seventy five Years Old, and took *Sarai* his Wife, and *Lot* his Brother's Son with him, and all their Substance, and the Souls they had gotten in *Haran*, and came into the Land of *Canaan*, and dwelt in a Place called *Shechem*, and having removed from thence, he went and Pitched his Tent near *Bethel*, where he erected an Altar, and called upon the Name of the LORD.

In those days there was a Famine in the Land, which caused *Abram* to go down into *Egypt* : And being apprehensive of the *Egyptians*, upon the Account of *Sarai* his Wife, who was very beautiful, lest they should kill him in order to take her to themselves ; he prayed her to say, that She was his Sister. As *Abram* had thought, so it fell out : For no sooner did the *Egyptian* Princes behold the Beauty of *Sarai*, and commended her before *Pharao* their King, but she was taken into *Pharao*'s House, and *Abram* was well entreated for her sake, as being reputed to be her Brother, which indeed he was, in Scripture Phrase, all near Relations being so stiled in the Sacred Text. But Almighty GOD, who took special Care of *Abram* and *Sarai*, struck *Pharao* and his House with a grievous Plague, so as that he came to know that *Sarai* was *Abram*'s Wife. And for fear of being utterly ruined, he expostulated with *Abram* for saying that *Sarai* was his Sister ; and dismissed him Loaden with Riches, and great Herds and Flocks. *Abram* having

having thus, by the Protection of the ALMIGHTY, escaped this Danger, returned to *Bethel* where he was, before he went down to *Egypt*. And his Flocks and Herds being exceedingly increased, as were also those of *Lot*, so that the Land could not well contain them together; and there happening a strife between the Herdmen of *Abram*, and the Herdmen of *Lot*; peaceful *Abram* advised *Lot* to separate from him, and to take his choice of all the Land that was before him: *If thou, saith Abram, wilt take the left Hand, then will I go to the Right; or if thou depart to the right Hand, then will I go to the left.* But as it often falls out, that such as have their choice, do choose the worse; so it happened to *Lot*: For he chose the Plains of *Jordan*, and pitched his Tent near *Sodom*, the City of Abomination; where he soon perceived, by the Losses he had suffered, and by the Wickedness of his Neighbours, that he had made an ill choice; whilst *Abram*, Gen. 13. 14. for his Piety and peaceful Temper, was by Almighty GOD, complimented with a promise of all the Land he could see round about him. *Lift up thine Eyes, (saith the LORD unto him) and look from the Place where thou art, Northward, and Southward, and Eastward, and Westward: For all the Land which thou seest, to thee will I give it, and to thy Seed for ever.* In those days *Amraphel* (which is the *Nabonnadus* of the Greeks, the last King of *Babylon*, of the *Arabian* Race) King of *Shinar*; *Arioch* King of Gen. 14. 1. *Ellasar*, *Chedorlaomer* King of *Elam*, and *Tidal* King of the Nations, made War with *Bera*, King of *Sodom*, and with *Birsha* King of *Gomorrha*, *Shinab* King of *Admah*, and *Shemcher* King of *Seboim*, and the King of *Bela*: And in a pitched Battel, *Amraphel*, and his Confederates overthrew and defeated the King of *Sodom* and his Associate Kings, drive away a great Spoil, made much People Captives, and among others *Lot* and his Family.

When *Abram* heard of this Defeat, and had understood that his Nephew *Lot* was carry'd away Captive, he armed 319 of his Trained Servants, and pursued the Victors, and set upon them by Night, slew many of them, and rescued the Captives, and his Nephew *Lot* among them, and brought back all the Goods. This joyful News was no sooner spread abroad when the King of *Sodom* came to meet *Abram*, and congratulated him upon his Victory, and desired no more but the Captives, leaving all the Spoil to him, which *Abram* refused: For he would take no Reward for a friendly Office: And even *Melchisedec* King of *Salem*, the Priest of the most high GOD, came to meet *Abram*, and blessed him; and offer'd Bread and Wine, as an *Eucharistical* Sacrifice to GOD for so mighty a Deliverance, to whom *Abram* in return gave the Tythes of all the Spoil.

Here it is observable that the Mount on which *Melchisedec* met *Abram*, and offer'd his Sacrifice, is the same, where *Abram* was to Sacrifice his Son *Isaac*, and where *JESUS CHRIST* offer'd himself to his Heavenly Father for the sins of the World; being by *Abram* called *Moria*, but in the days of *CHRIST*, Mount *Calvary*. To proceed.

The LORD appeared again to *Abram*, and reiterated his Promises to him, of giving to him and his Seed the Land of *Canaan* for ever; and with all told him his Name shou'd be no more *Abram* but *Abraham*, that is a *Father of many People*. And forasmuch as *Abraham* was at this time Ninety Nine Years Old, and had no Children, but *Ismael*, whom he begat upon *Hagar*, *Sarai* his Wife's Handmaid, and this at her own Request and Desire, being herself barren and well stricken in Years, so as to be past Child bearing, as was thought; the LORD assured him his Wife would bear him a Son, and that her Name shou'd be no more *Sarai* but *Sara*, that is, should be no more barren, but fruitful; and hereupon gave him

the Law of Circumcision, that is, commanded him to Circumcise himself, and *Ismacel*, and every Male of his Family; and every Male Child on the eighth day after they were born. And whereas GOD's design in bestowing his Blessings is, that they should be, in some Manner, the Reward of Men's Piety and Obedience to his Laws, He gave *Abraham* this Opportunity of exercising his Piety and Hospitality. As *Abraham* (saith the Sacred Text) sat at his Tent Door, he lift up his Eyes, and saw three Men (or rather the three Persons of the blessed *Trinity*, in the shape of Men, as the Sequel of this Narrative insinuates) coming towards him; whereupon he ran to meet them, and having bowed down to the Ground, he prayed them to tarry a while, that their Feet might be washed, and that he might set some Meat before them. To which they answer'd : *Do as thou hast said.* *Abraham* hereupon went to *Sara*, and order'd her to bake some Bread quickly, mean while he himself ran to the *Herd*, fetch'd a fat *Calf*, and gave it to his Servant, and order'd him to dress it. Which done, he took Milk and Butter, and the *Calf*, and set it before them, and stood by them under a Tree at his Tent's Door, and they did eat. And they said unto him (these are the very Words of the Scripture) *where is Sara thy Wife?* And he said, *behold, in the Tent.* And He said, ('tis one of the three that speaks) *I will certainly return unto thee according to the time of Life; and lo, Sara thy Wife shall have a Son.* And *Sara* heard it in the Tent door, which was behind him. Now *Abraham* and *Sara* were Old and well stricken in Years, and it ceased to be with *Sara* after the manner of Women : Therefore *Sara* laughed within herself, saying : *After I am waxed Old shall I have Pleasure, my Lord being Old also?* And the Lord (observe it is one of the three that speaks) said unto *Abraham*; *wherefore did Sara laugh, saying, shall I of a surety bear a Child, which am Old? Is any thing too hard for the Lord.*

Sara being thus reproved, denied to have laughed, but the LORD insisted upon the Acculation, affirming she had so done : And then they arose, and looked towards *Sodom*; and *Abraham* went with them to bring them on their way : And the LORD being resolv'd to destroy *Sodom* and *Gomorrah*, would not conceal it from *Abraham*. He therefore told him, that the cry of *Sodom* and *Gomorrah* was great, and their Sin was very grievous. *Abraham* being moved with Pity and Compassion for those Wretches began to expostulate with GOD for them. *Wilt thou also* (said he) *destroy the Righteous with the Wicked? Peradventure there be fifty Righteous within the City, wilt thou also destroy, and not spare the Place for the fifty Righteous that are therein? Far be it from thee to do after this manner, to slay the Righteous with the Wicked : And that the Righteous should be as the Wicked. Far be this from thee : Shall not the Judge of all the Earth do Right.*

To this feeling Expostulation the LORD made Answer, *If I find in Sodom fifty Righteous within the City, then will I spare all the Place for their sakes.* *Abraham* having gained thus far, but being apprehensive that the Town would come short of this Number of Righteous Persons, was resolv'd to diminish the Number : *Behold now,* said he, *I have taken upon me to speak unto the Lord, tho' I am but Dust and Ashes : Peradventure there shall lack five of the fifty Righteous : Wilt thou then destroy all the City for lack of five?* The LORD answer'd : *If I find there forty five, I will not destroy it.* *Abraham* urged yet farther : *Peradventure there shall be forty found there.* The LORD answer'd, *I will not do it for forty's sake.* Then

Abraham pleaded for thirty ; for twenty, and even (tho' with apprehension of offending GOD) for ten ; and he received the same answer. All which, by the way, is written for our Instruction, to let us understand how ready and willing Almighty GOD is to spare a vast Multitude for the sake of a few Righteous Persons ; since he would have spared *Sodom* for ten only, were there so many Righteous in it. But it seems that unfortunate City could not make up this Number, and therefore GOD had decreed its destruction ; yet still so as to save the only Righteous Man *Lot*, and his Family that was there to be found : And in order hereunto, the LORD sent two Angels (in the shape of Men, no doubt, else how cou'd they be seen?) to *Sodom*, the Evening before that City was destroyed, to warn *Lot*, and even to compel him, in a Manner, to leave this Wicked Place. When the Angels appeared at the Gate of *Sodom*, Pious *Lot*, who happen'd to sit there at that time, rose up to meet them, and prayed them earnestly to come to his House, and lodge with him that Night, and having by much intreaty prevail'd upon them to accept of his kind offer, he brought them in and prepared a Supper for them : But before they sat down the Men of *Sodom*, both Old and Young, from every quarter of the City came and surrounded *Lot's* house, and charged him to deliver unto them the Men that had gone in to him, that they might know them, that is, satiate their Lusts upon them. Which abominable sin of Man with Man, so much against Nature, was ever since called *Sodomy*. Pious *Lot*, whose Righteous Soul was grieved to see their Abominations, earnestly entreated them to desist from such Wickedness, and even offer'd to deliver unto them his two Virgin Daughters, rather than violate the Rules of Hospitality, in abusing Strangers that came to his House. But they were so far from listening to his wholesome advice, that after some virulent Reproaches they would break his Door, and force their way into his house : Whereupon the Angels drew in *Lot*, and shut the Door, and struck all those that were about the House with blindness, so that they could not find the Door. Gen. 19.

In the Morning early next day, the Angels commanded *Lot* and his Wife and his two Daughters to be gone out of the Town in all haste ; and, to press them the more earnestly, they took them by the Hands and led them away, charging them not to look so much as back. And when they were gone out of the Town, the LORD rained Brimstone and Fire from Heaven upon *Sodom* and *Gomorrah*, and destroyed them both, with all their Inhabitants, and even all that grew on the Ground, so that the Place where these unfortunate Cities stood, was turned into a Lake of Sulphurous Slimy Matter, and continues so unto this day, as a Monument of the Abominable Impiety of the Inhabitants that dwelt in them : And even *Lot's* Wife, whose heart, it seems, was fixt upon *Sodom*, was turned into a Pillar of Salt for looking back ; and stands upon Record, as an Example of GOD's Vengeance upon such as set their Affections upon the Wicked Pleasures of this World. But to return to *Abraham* and *Sara*.

When the time was come that GOD had promis'd to visit *Sara*, He accordingly did ; and she conceived, and bare a Son ; and *Abraham* perceiving then effectually that GOD had given her cause to Rejoice and Laugh, he called his Son's Name *Ishac*, which in the *Hebrew* Tongue signifies, *I have laughed* ; and on the eighth day, Pursuant to GOD's Command, *Abraham* Circumcised the Child, being then himself an hundred Years Old . And when *Ishac* grew, and was weaned, *Sara* could not endure Gen. 21.

Gen. 22.

that *Ismael* the Son of her Handmaid *Agar* should be in the House with her Son *Isaac*; she therefore intreated *Abraham* to turn out *Agar* and her Son: This *Abraham* was loath to do, However being admonished by **GOD** to do what *Sara* had desired, he sent away *Agar* and her Son, and Comforted himself with the hopes of seeing *Isaac* grow up, of succeeding him in his Wealth, and Propagating his Family. But as there is no humane Comfort or Pleasure, but what is mix'd with some Allay of Sorrow, so *Abraham* had, in a few Years after, one of the severest Tryals that any Mortal cou'd well bear: For the same **GOD**, who had but a few Years before, promised to bless him, to give him and his Posterity all the Land he cou'd see, and to make his Seed Numberless as the Stars in the Firmament; commanded him to take his Son, the only hopes and support of his Family, and to Sacrifice him upon the Mount he would shew him, even before he was of Age to leave Issue; and this in such Terms, and attended with such Circumstances, as were most proper to excite his Sorrow, and put his Obedience to the utmost Stretch. Take now (saith **GOD** unto him) thy Son, thine only Son *Isaac*, whom thou lovest, and get thee into the Land of *Moria*; and offer him there, for a burnt Offering upon one of the Mountains, which I will tell thee. All this notwithstanding, Faithful *Abraham*, who believed that **GOD** was able to raise him Children out of the very Stones, as *St. Paul* saith, readily obeyed, strowed his Ass, took two of his Servants and his Son *Isaac* along with him, and went his way in order to put in Execution what **GOD** had commanded him. On the third day he lift up his Eyes and saw the fatal Mount afar off. Whereupon he commanded his Servants to tarry there, took a Knife and Fire in his Hand, laid the Wood upon *Isaac's* back, and went up the Mountain. As they were going up, the Innocent Lamb *Isaac* ask'd *Abraham* a Question, that was able to pierce the heart of a tender Father. Father, said he, here is the Fire and the Wood, but where is the Victim for the burnt Offering? Tho' nothing could more sensibly touch *Abraham* than this Question; especially coming from the Mouth of him that was to be the Victim; yet he did not in the least falter in his Obedience to **GOD's** Commands, being content to say: My Son, **GOD** will provide himself a Victim for a burnt Offering: And so went on, 'till he came to the Place which **GOD** had told him: And having built an Altar, he laid the Wood in order, and bound his Son *Isaac* and laid him on the Altar upon the Wood, and took the Knife in his hand to slay his Son. Thus far did Almighty **GOD** try *Abraham* and suffer him to proceed; but seeing the readiness of his Faith, and his willing Obedience, He wou'd let him go no farther: Wherefore He caused His Angel to call upon him with a loud Voice, just as he was going to give the fatal stroke, and say: Abraham, Abraham, lay not thy hand upon the Lad, neither do any thing unto him; For now I know that thou fearest **GOD**, seeing thou hast not withheld thy Son, thine only Son from me. This no doubt, was a Message very acceptable to Faithful *Abraham*; he therefore stopt his hand, and as he lift up his Eyes, he saw a Ram caught by the Horns in a Thicket; this he took and offer'd as a burnt Offering instead of his Son. Then the Angel was sent with this Second Message to him as the Reward of his Faith and Obedience: By my self have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy Son, thine only Son; that in Blessing I will bless thee, and in Multiplying I will Multiply thy Seed as the Stars of the Heaven, and as the Sand which is upon the Sea shore; and thy Seed shall possess the Gates of his Enemies; and in thy Seed shall

shall all the Nations of the Earth be blessed : Because thou hast obeyed my Voice. So *Abraham* and his Son *Isaac* returned home with joyful hearts, loaden with Heavenly Blessings not only for themselves and their Seed, but also for all the Nations of the Earth, which was made good unto them in the Person of *JESUS CHRIST*, the Son of *David*, the Son of *Abraham*.

In some time after these things, *Sara* the Wife of *Abraham*, and the Mother of *Isaac* died in *Hebron*, in the Land of *Canaan*; and when the days of her Mourning were over, *Abraham* Purchased a Field called in the *Hebrew* Tongue *Machpelah*, that is, a double Cave, from *Ephron* the Son of *Heth*, for a burying Place, and there buried *Sara*, being then one hundred and twenty seven Years Old. Now *Abraham*'s chief Care being to see his Son *Isaac* well Marry'd before his death, he called to him the eldest of his Servants, the Man that govern'd his Family, and caused him to put his hand under his Thigh (this being the Formality in the Administring of an Oath in the days of *Abraham*) and to Swear unto him by the LORD GOD of Heaven that he would not take a Wife unto his Son of the Daughters of the *Canaanites* among whom he dwelt; but that he would go into *Abraham*'s Native Country, and among his Kindred, and take a Wife from among their Daughters for him. The Servant readily obeyed, and swore as *Abraham* had desired, and went forthwith to *Mesopotamia*, and brought thence *Rebecca*, the Daughter of *Bathuel*, the Son of *Nachor*, *Abraham*'s brother; and presented her to *Isaac*, and *Isaac* took her to his Wife, and led her to his Mother *Sara*'s Tent, being then forty Years Old.

Gen. 23.

Gen. 24.

Faithful *Abraham* having thus happily settled his Son and Heir, and finding that he had as yet some Years to Live, he took another Wife named *Kethura* and begat Children, to whom he gave Gifts, and sent them away, leaving all his Wealth to *Isaac*; and so died in a good Old Age and full of Years, being then one hundred and seventy five Years of Age, and was buried by his Sons *Isaac* and *Ismael*, where he had buried his Wife *Sara* in the Cave called *Machpelah*. And however this Son of Promise had inherited the Wealth and Blessings of his Father, yet was he not free from Sorrow, for his Wife *Rebecca* was barren for many Years: He therefore prayed to GOD for his Wife, and GOD heard his Prayer, and *Rebecca* conceived of Twins. In some time after, she felt the Children struggling in her Womb (a presage of their future struggling for the Inheritance of their Father) this surprized *Rebecca*; but being a Pious Woman she addressed her self to Almighty GOD and consulted him thereupon. To whom GOD gave this answer: *Two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels, and the one shall be stronger than the other; and the Elder shall serve the Younger.* This the Event proved to be true. Mean while *Rebecca* was delivered of Twins: The first that appeared, was red and hairy all over, and was therefore called *Esau*, that is, in the *Hebrew* Tongue *Hairy*. The Second came after holding in his hand the Heel of the First; for which he was called *Jacob*, that is in the same Tongue, a *Supplanter*; *Isaac* being then threescore Years Old.

Gen. 25.

When *Esau* and *Jacob* grew up: As the Complexion of their Bodies was different, so was that of their Minds also. And therefore they chose different Occupations, and Diversions; *Esau* delighting very much in hunting, for which his Father *Isaac* loved him, having often eaten of his Venison; while *Jacob* took Pleasure in dwelling in Tents and keeping Company with his Mother; for which she loved him more than she did *Esau*.

It happened that, as *Jacob* was one day dressing a Mess of Pottage for himself, *Eſau* came home from the Fields exceeding Hungry, and prayed his brother *Jacob* to give him the Pottage. Yes, answer'd *Jacob*, if you sell me your birth Right for the same. What doth my birth Right avail me, replied *Eſau*, while I perish with hunger? Confirm the bargain with an Oath then, said *Jacob*, and you shall have the Pottage. Then *Eſau* swore unto *Jacob*, and *Jacob* gave him the Pottage and Bread; and when *Eſau* had eaten thereof he arose, went his way and despised his birth Right, having sold the same for a Mess of Pottage; as many Men do now adays; that is, exchange their birth Right in Heaven (whereof this of *Eſau* was a Type) for as insignificant a Pleasure in this Life, as a Mess of Pottage was in comparison of *Eſau's* birth Right. To proceed.

Gen. 27.

When *Isaac* grew Old, and his Sight began to fail, he call'd to his Son *Eſau*, and said unto him: *My Son, I now am grown Old, and I do not know the day of my Death; take therefore thy Weapons, thy Quiver and thy Bow, and go to the Field and take me some Venison, and make me savoury Meat, such as I love, and bring it to me, that I may eat thereof; and that my Soul may bless thee before I die.* *Eſau* no sooner went out to fulfil his Father's Commands, when *Rebecca*, who, it seems, over-heard what *Isaac* had said to *Eſau*; came to *Jacob* and told him the same: *Go therefore, says she, to the Flock, and bring me home two fat Kids, and I will make savoury Meat for thy Father, that he may eat out of thy Hands, and bless thee before his Death.* Innocent *Jacob*, who knew very well, that tho' his Father had lost the sense of seeing, yet not that of feeling, made this modest and prudent Answer: *My Brother Eſau is hairy, and I am smooth; perhaps my Father will feel me, and I shall seem to him as a deceiver; and I shall bring a Curse upon me, and not a Blessing.* Upon me be thy Curse, replied *Rebecca*, only go, my Son, and fetch me the Kids. *Jacob* went and fetch'd the Kids, and *Rebecca* went and made savoury Meat; and she took the goodly Raiment of *Eſau*, which were with her in the House, and put them upon *Jacob*, and cover'd the naked parts of his neck and hands with the Kid's Skins, and gave the Savoury Meat, and the Bread she had provided into the hands of *Jacob*; and he came unto his Father, and said: *My Father: Isaac said, Here: Who art thou my Son? I am, said Jacob, Eſau thy first born. I have done as thou didst order me: Arise I pray thee, sit and eat of my Venison, that thy Soul may bless me.* *Isaac* being somewhat surprized to find *Eſau* return so soon asked him, how he came to find his Game so quickly? Because, replied *Jacob*, the Lord thy G O D brought it to me. *Isaac* being as yet not well satisfied, caused *Jacob* to draw near him, that he might feel him and try whether he was his eldest Son or not: And when he had felt his neck and hands, he said: *The Voice is indeed Jacob's voice, but the hands are the hands of Eſau: Therefore, to satisfy himself further, he asked him again: Art thou my Son Eſau. Jacob answered, I am. Bring me then, said Isaac thy Venison, that I may eat, and my Soul may bless thee.* *Jacob* brought him the Meat, and he did eat; and Wine, and he drank. Then said *Isaac*, come near me, and kiss me, my Son. When *Jacob* came near and kissed him, *Isaac* smelt the sweet smell of his Raiment, and thus did he bless him: *Behold the smell of my Son is as the smell of a field which the Lord hath blessed. G O D give thee therefore of the dew of Heaven, and the fat of the Earth, and Plenty of Corn and Wine. May People serve thee, and Nations adore thee: Be thou Lord over thy Brethren, and may thy Mother's Sons bow down to thee: Cursed be he, who curseth thee, and who blesseth thee may he be replenished with blessings.*

Thus

Thus *Jacob* got the blessing, which *Isaac* had designed for *Esau*; in appearance, indeed, after a Fraudulent Clandestine manner, but in reality, after GOD's own Ordinance and Appointment: For so had GOD, who, as Sovereign LORD and MASTER of all Things, can dispose of Inheritances and birth Rights according to his good Pleasure, decreed, that in the Seed of *Jacob* all Nations should be blessed; and that the Sons of *Esau* should serve the Sons of *Jacob*, Pursuant to the Answer which GOD gave to *Rebecca*: *The Elder shall serve the Younger*. Nor was *Jacob* guilty of a Lye, when he told his Father *Isaac*, that he was his First born *Esau*; For in reality he was so then, both by the Appointment of GOD, and by a formal Contract, confirm'd with an Oath by which *Esau* had Sold him his birth Right, tho' for a Trifle, as many a Man has often done since. And as to *Rebecca's* Proceedings, she was only, in my Opinion, GOD's Instrument in bringing about the matter so as that *Jacob* should get the blessing of his Father, and inherit the Promises, and become the First born, in whose Seed all the Nations of the Earth were to be blessed. But this being the business of Divinity rather than History, I shall return to *Esau*.

Jacob was scarce gone out from his Father when *Esau* came in with savoury Meat made of the Venison which he had caught, and prayed his Father to sit and eat. *Isaac* in some surprize ask'd; who it was that spoke to him: And when *Esau* had answered: *I am thy First born Esau*, *Isaac* trembled, and was amazed beyond expression: *Who is he then*, said he, *that a while agoe hath taken Venison, and brought it me, and I have eaten of all before thou camst, and have blessed him? Yea, and he shall be blessed*. When *Esau* heard these Words, he cryed most bitterly, and said: *Bless me also, O my Father!* *Isaac* replyed: *Thy Brother came Subtily and hath taken away thy blessing*. Rightly, said *Esau*, *was he named Jacob; for he supplanted me twice: He took away my birth Right before, and now he hath taken away my blessing: But Father* (continued he) *hast thou not reserved a blessing for me? I have made him*, answer'd *Isaac*, *thy Lord, and all his Brethren have I given him for Servants, and with Corn and Wine have I sustained him; and what shall I do now unto thee my Son?* *Esau* being hereupon exceedingly perplexed, and perceiving that he cou'd not prevail with his Father to recal the blessing which he had given to *Jacob*, he used his utmost efforts to extort a Blessing for himself: *Hast thou*, said he, *but one blessing, my Father? Bless me, even me, O my Father*; and this he utter'd with Crys and Tears, which, by the way, shews how valuable the Parents blessing is, and was always esteem'd.

Isaac being moved at the Tears of *Esau* said at last: *In the Fat of the Land, and in the Dew of Heaven from above shall thy blessing be; by thy Sword shalt thou live, and shalt serve thy Brother: And it shall come to pass, when thou shalt have dominion, that thou shalt break his Yoke from off thy Neck*. This blessing, however insignificant in comparison of that of *Jacob* was some Comfort to *Esau*, especially considering that he was to shake off at last the Yoke of his Brother, which he thought intollerable; he therefore departed, with an Intention notwithstanding to kill his Brother *Jacob* so soon as the Mourning for his Father's Death, which he then believed to be near at hand, was over. But *Rebecca*, whom GOD had appointed as well, in a manner, an Angel Guardian, as a Mother, to watch over the safety of *Jacob*, coming to hear of *Esau's* Resolution, consulted with her Husband *Isaac* about a Wife for *Jacob*, which she said, was Death to her, should she be any of the Daughters of the Land of *Canaan*, without disco-

Gen. 29.

vering the wicked Intentions of *Eſau*. Whereupon *Iſaac* called *Jacob* and renewed all his bleſſings to him, and charged him upon the ſame, to go to *Padan-Aram* in *Meſopotamia*, to the Houſe of *Bathuel*, his Mother's Father, and to take a Wife from thence of the Daughters of *Laban*; his Mother's Brother. *Jacob* readily obeyed, and went forthwith to *Meſopotamia*, and came to the Houſe of *Laban* his Mother's Brother, who had, at that time, two Daughters; the Elder called *Leah*; and the Younger, *Rachel*; this was beautiful, but *Leah* was Bleer-ey'd. *Jacob* was not long there when he fell in love with *Rachel*, and offer'd her Father to ſerve him Seven Years for her : For it ſeems it was not the Cuſtom in thoſe days, to get Portions with Wives, but rather to buy or purchaſe them.

The Condition being accepted, *Jacob* ſerved *Laban* ſeven Years for fair *Rachel*, and they ſeem'd unto him but a few days for the Love he had to her. When the ſeven Years were over, *Jacob* demanded *Rachel*; but inſtead of her *Leah* was cunningly conveyed into the Bed to him, ſo as that he did not perceive it until the next Morning. *Jacob* hereupon Expoſtulated with his Father-in-Law for playing him ſuch a Trick, but cou'd get no other ſatisfaction than this : That it was not the Cuſtom among them to Marry the Younger before the Firſt born : Fulfil then, ſaid *Laban*, the other ſeven Years, and you ſhall have *Rachel* alſo. This Condition, however grievous to a Man ſo much in love, *Jacob* accepted, and performed; ſo that he became the Husband of both the Daughters of *Laban*.

But as the moſt beautiful Wife is not always the moſt fruitful, ſo it happen'd to beautiful *Rachel* : For ſhe was a long time barren, while Bleer-ey'd and hated *Leah* was fruitful and brought Children. Her Firſt born ſhe called * *Ruben*, the Second † *Simeon*, the Third * *Levi*, and the Fourth † *Juda*; theſe four Sons bare *Leah*, and then left bearing.

Rachel perceiving the Fecundity of her Rival, was grieved to the Heart, and even to death, becauſe ſhe did not bear, and therefore, to compenſate in ſome manner her barrenneſs, ſhe deſired her Husband *Jacob* to take her Handmaid *Bilha*, that by her ſhe might, at leaſt, have Children, who ſhould be called after, and depend of her. *Jacob* being willing to gratify his beloved *Rachel* in all things, took *Bilha*, who conceived and bare a Son. Him *Rachel* took with great Joy to herſelf, and called his Name * *Dan*, adding withal that GOD had judged in her Favour, and heard her Voice, *Bilha* conceived again, and bare another Son : Him alſo *Rachel* took with no leſs Joy than the former, and named him † *Neptali*.

Leah perceiving how induſtrious her Siſter was in getting Children by the means of her Handmaid, was reſolved not to be behind hand with her, She therefore took her own Handmaid *Zilpha*, and gave her to *Jacob*, this alſo conceived, and bare a Son, whom *Leah* called * *Gad* : And again ſhe bare another Son, and *Leah* called him † *Aſher*.

In ſome time after GOD viſited *Leah* again, and ſhe bare *Jacob* two Sons more, whom ſhe called * *Iſſachar* and † *Zabulum*; and a Daughter, named *Dina*. All this while fair *Rachel* was barren, but did not conſider that GOD's deſign in keeping her ſo was to humble her, and fit her for bringing a Son, who ſhould in time equal all the Sons of her Rival, or rather be their Lord and Maſter, yea, and the Saviour of them, of their Father, and of all his Family. GOD did then in his own good time remember *Rachel*, and heard her Prayers and Tears; and ſhe conceived and bare a Son, and called him * *Joſeph*, ſaying, The LORD ſhall add to me another Son.

Jacob

* i. e. Filius
viſionis.
† Audavit
afflictionem.
* Jungetur
mihi
† Lauſabo
Dominum.

* i. e. Judica-
vit.

† i. e. Lucra-
tio.

* i. e. Proſe-
ritas.
† i. e. Beati-
tudo.
* i. e. Mercu-
rius.
† i. e. Deus.

* i. e. Addet.

Jacob having now eleven Sons and one Daughter; spoke to *Laban* his Father-in-Law, and prayed him to give him leave to return to his own Country : But *Laban* perceiving that GOD had blessed and increased his Wealth exceedingly while *Jacob* served him, he intreated him to continue still with him, and even offer'd him any Reward he should himself propose. Upon these Terms *Jacob* resolved to stay and serve him; and however *Laban* had several times alter'd his Conditions with *Jacob*, yet *Jacob's* Wealth increased so as to have much Cattle, and Men servants, and Maid servants, and Camels, and Asses, which created much Envy and Jealousie to him from the Sons of *Laban*; in so much that they gave out, that *Jacob* had taken away all their Father's Substance. *Jacob* being hereupon in great perplexity, GOD appeared unto him, and commanded him to return to the Land of his Father's, and assured him that he would protect him. Whereupon *Jacob* took his Wives and his Children, and all his Servants and Cattle, and all his Goods, and went on towards the Land of *Canaan*. *Laban* being informed that *Jacob* had fled away, pursued him with all his Brethren seven days journey, and overtook him at *Galad* : But GOD appeared in a Dream to *Laban*, and charged him to do no harm to *Jacob*; so that after some Expostulations on both sides, *Laban* returned home, and *Jacob* continued his Journey.

But as the Godly and Righteous are seldom in this World without Crosses and Afflictions, so it happen'd to *Jacob* : For having sent Messengers before him to acquaint his brother *Esau* with his coming, and with the mighty Wealth wherewith GOD had blessed him; the Messengers returned and informed him that *Esau* was coming to meet him with four hundred Men. *Jacob* being hereupon in great Fright and Distress, like a prudent Man, divided his Men, his Flocks, and his Herds, and his Camels into two Bands; concluding that in Case *Esau* should smite one Band, the other might escape : And then he had recourse to the GOD of his Fathers *Abraham* and *Isaac*, with Sacrifices, Prayers, Tears and Supplications, saying : O GOD of my Father *Abraham*, and GOD of my Father *Isaac*, Gen. 32. 9. the Lord which said unto me : Return unto thy Country, and to thy Kindred, and I will deal well with thee : I am not worthy of the least of all the Mercies, and of all the truth, which thou hast shewed unto thy Servant; for with my Staff I passed over this * Jordan, and now I am become two Bands. Deliver me I pray thee from the hand of my Brother, from the hand of *Esau* : * i. e. This River. For I fear him, lest he come, and smite the Mother with the Children. *Jacob* having performed these Religious Duties, sent other Messengers before him with Presents to Appease his brother *Esau*, two hundred she Goats and twenty he Goats, two hundred Ews and twenty Rams, thirty Milch Camels with their Colts, forty Kine and ten Bulls, twenty she Asses and ten Foles. These he commanded his Servants to lead, every Drove by it self, and upon the Question, to answer his brother *Esau*, they were Presents his brother *Jacob* had sent to him. By this means *Esau* who came in all Probability, with a design to destroy *Jacob* and all that he had, was Appeased, and his Wrath changed into tenderness and love, as we shall see hereafter. While *Jacob* expected, with a heavy Heart, to hear what effect his Presents would have upon his Brother, there appeared an Angel unto him by Night, in the shape of a Man, and wrestled with him until Morning; and when he cou'd not prevail he desired *Jacob* to let him go : But *Jacob* wou'd not until he had blessed him. What is thy Name, saith the Angel? *Jacob*, said he. Thy Name, quoth the Angel, shall be called no

* i. e. A
mighty Man
of God.

more Jacob, but *Israel : For as a Prince hast thou power with GOD, and with Men, and hast prevailed. Thus Jacob got a new Name, as Abram was changed into Abraham, and Sarai into Sara ; and hence it is that the Posterity of Jacob have been ever since called the Children of Israel. To proceed. In a few hours after Jacob's Conference with the Angel, he lift up his Eyes, and saw Esau and his four hundred Men coming towards him. Jacob hereupon put his Wives and his Children in the best Order the shortness of the time would permit, to receive his Brother ; but so as to put Rachel whom he most loved and her Son Joseph furthest off, not knowing what might be Esau's design ; and then he went on, and bowed down to the Ground seven times : When Esau saw his Brother Jacob he ran and embraced him, and wept, and changed his Wrath into the most tender Affection ; insomuch that he invited him to come and dwell with him ; and even resolved to stay and to accompany him all the way. But Jacob, after the most tender Expressions of Love and gratitude for such Favours, prayed Esau to go on Homewards before him, assuring him, that he would follow him with all the haste, the tenderness of his Children, and the heaviness of his Cattle that were big with young ones, would allow. And so the two Brothers parted, Esau to his own House, and Jacob towards Sichem, where he sojourned for a short while only, being forced to leave that place, by reason his Sons had in one Day killed all the Sichemites upon account of their Sister Dinah, whom Sichem the Son of Hamor had Debauched.

Gen. 35.

In some time after Rachel Conceived, and being in hard Labour the Mid-Wife said unto her ; Fear not, for you shall have another Son : And as her Soul was just upon departing, she called his Name Benoni. That is, the Son of my Grief. But Jacob called him Benjamin, that is, the Son of my Right Hand. Here Rachel Died, and was buried in Bethlehem. About this Time Isaac was One Hundred and Fourscore Years Old, and he Died, and was gathered unto his People, and buried by Esau and Jacob with his Father Abraham in Macpelah.

Jacob by this time had twelve Sons, viz. Ruben, Simeon, Levi, Juda, Dan, Nephtali, Gad, Asher, Issachar, Zabulum, Joseph, and Benjamin. These were the Children of Israel, and the Men who increased so mightily in Egypt ; and from whose Loins sprung the People and Princes, whose Lives and Actions take up almost all the rest of the Old Testament. And whereas Joseph the Elder of the two Sons of Rachel was the Chief Instrument, under GOD, of their going down into Egypt, it will be requisite to give a more particular Account of his Life, that the Reader may see how the Providence of GOD brings matters about, so as, that that which is design'd by Wicked Men for the ruin and destruction of the Innocent, proves to be the Means of exalting their Glory, and promoting their Honour.

Gen. 37.

Joseph then, saith the Scripture, was beloved by Israel beyond all his Children, because he was the Son of his Old Age, and of his belov'd Rachel ; and being then seventeen Years of Age, his Father made him a Parti-colour'd Coat. And as he was one day with his Brethren, he told them he had dreamed a dream. It seemed to me, said he, that we were in the Fields binding Sheaves, and that my Sheaf arose and stood upright, and your Sheaves stood round about it, and adored it. This his Brethren took ill, and said : What ! Shalt thou be our King, and shall we be Subject to thy Dominion ? Again he dreamed another dream which he told his Brethren in the

the presence of his Father. *I saw, said he, in a Dream, the Sun and the Moon, and eleven Stars adore me.* His Father, indeed, did reprove him for telling his Dream. *What, says the Father, is this Dream that thou hast dreamed? Shall I and thy Mother and thy Brethren adore thee upon Earth? But his Brethren did mortally hate, and envy him; and could not afford him a good Word.*

In some Days after, *Israel*, that is, *Jacob* commanded *Joseph* to go visit his Brethren, who were feeding their Flocks in *Sichem*, and bring him word how things fared with them. *Joseph* goes strait to *Sichem*, but did not find his Brethren; and as he wandred about the Fields a certain Man told him, *he heard his Brethren say they would go to Dothain.* Thither *Joseph* repaired: But his Brethren no sooner saw him afar off, when they cryed out: *Behold the Dreamer! Come let us kill him, and cast him into a Pit, and then we shall see what will become of his Dreams.* This, it seems, was the Opinion of them all except *Ruben* and *Juda*. But *Ruben* perceiving that it was in vain for him to attempt by open force to deliver *Joseph* out of their Hands, be-thought himself of a Stratagem. *Let us not kill him, said he, nor shed his Blood, for he is our Brother; but let us cast him into this Pit, that is in the Wilderness.* This they all agree to: And when *Joseph* came to them, they stript him of his parti-colour'd Coat, and cast him into a Pit, which by good luck had no Water, and they sat down all to eat Bread, except *Ruben*, who it seems went out of the way, either to attend his Flock, or to Mourn for the disaster of *Joseph*. The Brethren were not well sat down when they saw *Ismaelite* Merchants going by, and carrying Spice, and Balm, and Myrrhe down into *Egypt*. Whereupon *Juda* spoke to his Brethren, and said: *What will it profit us to kill our Brother, and conceal his Blood? Let us rather sell him to the Ismaelites, and let not our Hands be upon him; for he is our Brother and our Flesh.* This Discourse seem'd so plausible to them, that they forthwith drew *Joseph* out of the Pit, and Sold him to the *Ismaelites* for twenty pieces of Silver; and thus was the Innocent Lamb made a Slave, and carried down into *Egypt*; mean while his Brethren took a Kid, and drew its Blood, and dipt *Joseph*'s parti-colour'd Coat in the same, and then sent it to their Father *Jacob*, with this memorable saying: *Haccine est tunica Filij tui? This have we found; is it not the Coat of thy Son?* *Jacob* hereupon tore his Hair, and rent his Cloths, and cryed out with a loud Voice: *Fera pessima devoravit Joseph; An evil Beast hath devoured Joseph:* And he Mourned and Lamented and would not be comforted.

But the GOD of his Fathers did not forsake *Joseph*: For tho' he was Sold for a Slave in *Egypt* by the *Ismaelites* to *Potiphar* the great Officer and Captain of *Pharao*'s Guards; yet was he soon made Steward of *Potiphar*'s House, of his Goods, and of all that he had; and every thing that his Master had, both in the House and in the Field, prosper'd, and was bless'd of GOD for *Joseph*'s sake. But as there is seldom any constancy in human Happiness, so *Joseph*'s Repose was soon disturbed: For his wicked Mistress, being acted by the stings of her Lust, cast her Eyes upon him, and solicited him to commit the foul Sin of Adultery with her. To which faithful *Joseph* made this return: *Behold my Master knoweth not what is with me in the House, and he hath committed all that he hath into my Hands. There is none greater in this House than I; neither hath he kept back any thing from me, but thee, because thou art his Wife: How then can I do this great Wickedness, and Sin against God?* One would have thought such honourable Sentiments of Gratitude and Fidelity to her Husband, and of Piety to GOD, in a Youth,

Gen. 37. 2, 9.

who had been but her Slave a little before ; should make her ashamed of her Infidelity, and cause her to desist from any such Thoughts for the future. But it seems they had the quite contrary effect upon her, and served only to edge her on the more : For she sought no opportunity of tempting and soliciting him every Day, tho' all in vain. At last, as *Joseph* came in one Day, and was busy in the concerns of his Master, his Mistress perceiving that there was no body else in the House, she ran to *Joseph*, and held him by the Coat, and would in a manner compel him to satisfy her Desires ; but generous *Joseph*, finding that there was no other way to escape, left his Coat in her Hands, and ran away.

This procedure turned her Love for *Joseph* into Rage and Fury against him : She therefore cryed out with all her Force for help, as if *Joseph* would have Ravished her ; and as a mark thereof, she held *Joseph's* Coat 'till her Husband came in, and then related unto him, how *the Hebrew Slave* (so she call'd *Joseph*) *would have abused her*. The Husband hereupon took innocent *Joseph*, who did not so much as deny the Fact, and cast him into Prison : But GOD did not abandon him, as appear'd soon after. For he was not long in Prison when GOD shewed him Mercy, and gave him favour in the Eyes of the Keeper of the Prison, insomuch that he committed unto *Joseph's* Trust, the Care both of the Prison and Prisoners.

In some time after, it happen'd that the Chief Butler, and chief Baker of Pharaoh King of Egypt, were committed to the same Prison, for some Misdemeanors. These two dream'd, in one Night, each Man his Dream ; and being in great concern (after the manner of the Egyptian Superstition) about the Interpretation of their Dreams ; *Joseph*, whose province it was to oversee them, perceiving their Countenance alter'd, asked the Cause of their Trouble. *We have*, said they, *dreamed a Dream, and there is none to Interpret it. Do not Interpretations*, replied *Joseph*, *perceive you not GOD ? Tell me, I pray you, your Dreams*. In my Dream, said the Butler, *I beheld a Vine before me, in which were three Branches, that budded, and shot out their Branches, and their Clusters brought forth ripe Grapes : And Pharaoh's Cup was in my hand, and I took the Grapes, and pressed them into the Cup, and gave it into Pharaoh's hand. This is the Interpretation of thy Dream*, said *Joseph* : *The three Branches are three days ; and three days hence Pharaoh shall lift up thy Head, and restore thee to thy former place, and thou shalt give his Cup into his hand, as thou didst before*. But think on me (continued *Joseph*) *when it is well with thee, and speak unto Pharaoh about me ; For, indeed, I was stolen out of the Land of the Hebrews, and tho' I have been cast here into this Dungeon, yet was I Innocent*.

The Baker, seeing with what Ingenuity and Candor *Joseph* had Interpreted the Butler's Dream, related his own, and said : *I also was in my Dream, and behold I had three Baskets on my Head ; and in the Uppermost Basket there was of all manner of bake Meats for Pharaoh ; and the Birds did eat them out of the Basket upon my Head. The Interpretation of thy Dream*, said *Joseph*, *is this : The three Baskets are three Days, and in three Days shall Pharaoh lift up thy Head from off thee, and shall hang thee on a Tree, and the Birds shall eat thy Flesh from off thee*.

As *Joseph* had said, so it fell out : For on the third day, which was Pharaoh's Birth-day, Pharaoh made a Feast for all his Servants, and he lifted up the Butler and restor'd him to his Place, but the Baker he caus'd to be hanged on a Tree. Yet did not the Butler remember *Joseph*, but forgot him. Two Years after, it happen'd that Pharaoh dreamed too, and
when

when he awoke in the Morning his Spirit was extremely troubled; and he sent for all the Magicians and Wise Men of Egypt, and told them his Dream; but there was none that cou'd Interpret it. Whereupon the Butler bethought him of Joseph, and said unto Pharaoh: Sir, I remember my faults this day: Pharaoh was wroth with his Servants, and put me and the Baker in Ward in the Captain of the Guards House; and we dreamed a Dream in one Night, each Man his Dream: And there was there with us an Hebrew Young Man, Servant to the Captain of the Guards, and we told him our Dreams, and as he had Interpreted them, so it fell out: For he restored me to mine Office, but hanged the Baker. Gen. 41.

Then Pharaoh sent for Joseph, and they brought him hastily out of the Dungeon, and he shaved himself, and changed his Raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph: I have dreamed a Dream, and there is none that can Interpret it; but I have heard that thou canst Interpret Dreams. Joseph modestly answer'd: It is not in me to Interpret Dreams, but God shall give Pharaoh an Answer of Peace. Then said Pharaoh: In my Dream I stood upon the bank of a River, and there came up out of the River seven Cows fat and fair, and they fed in a Meadow: And there came up after them seven other Cows, poor and lean, and ill-favour'd, and they devour'd the seven fat Cows; yet they continued still so lean and ill-favour'd, that it did not appear they had eaten them. So I awoke. And again, I saw, in my Dream, seven Ears of Corn full and fair upon one Stalk, and seven Ears withered, thin and blasted, sprung up after them, which devour'd the seven full Ears: And I told this unto the Magicians, but there was none that could tell me the meaning thereof.

Then said Joseph unto Pharaoh: The Dream of Pharaoh is one. God doth shew Pharaoh what he is about to do. The seven fat Cows are seven Years: and the seven full Ears are seven Years. The Dream is One. And the seven lean Meager Cows, that came after them, are seven Years; and the seven wither'd blasted Ears shall be seven Years of Famine. This is the thing (continued Joseph) which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there shall come seven Years of great Plenty throughout all the Land of Egypt; and there shall arise after them seven Years of Famine, and all the Plenty shall be forgotten in the Land of Egypt, and the Famine shall consume the Land. And the Plenty shall not be known in the Land, by reason of the Famine following: For it shall be very grievous. And for that the Dream was doubled unto Pharaoh, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore (added Joseph) let Pharaoh look out a Man Discreet and Wise, and set him over the Land of Egypt: And let him appoint Officers over the Land, and take up the fifth part of the Land of Egypt in the seven Years of Plenty. And let them gather all the Food of those good Years that come, and lay up Corn under the Hand of Pharaoh, and let them keep Food in the Cities. And that Food shall be for store to the Land against the seven Years of Famine which shall be in the Land of Egypt, that the Land perish not thro' the Famine.

When Pharaoh and his Court had heard Joseph's Interpretation of the Dream, and his wholesome Advice thereupon, they were exceedingly well pleased, and it seemed good in their Eyes: Can we find, saith Pharaoh, such a one as this, a Man in whom the Spirit of God is? Then turning to Joseph: I have said as God (continued he) hath shewed thee all this, there is none so Discreet and Wise as thou art. Thou shalt be over my House, and ac-

cording unto thy Word shall all my People be ruled : Only in the Throne will I be greater than thou. And Pharaoh took off his Ring from his Hand, and put it upon Joseph's Hand, and array'd him in Vestures of fine Linnen, and put a gold Chain about his Neck, and made him ride in the second Chariot which he had, and caused his Ministers to cry before Joseph: Bow down the Knee to the Ruler of all Egypt : And, to compleat Joseph's Glory, Pharaoh changed his Name, and called him *Zaphnath-paaneah*, that is, *Revealer of Myste-rious Things*; and even gave him to Wife *Asenath*, Daughter to *Potiphera* Priest of On.

Thus was Joseph exalted to the highest pitch of Glory, and thus did the Providence of GOD reward his Piety and Chastity, and caused the Envy and Hatred of his Brethren to be the means of promoting him to the greatest Honours; and in the person of Joseph gave us to understand, that his Providential Care will never be wanting to the Righteous and Godly, even in their greatest Distress. But to return.

Joseph, saith the Scripture, was thirty Years Old when he appeared before Pharaoh; and being vested with the Authority of Pharaoh, he went over all the Land of Egypt, which in the seven plenteous Years produced Corn, and Fruit, and Herbs in such abundance, that they were numberless as the Sand. And Joseph caused all the Granaries and Store-Houses over all Egypt to be filled; laying up the Produce of the Fields in Store-Houses in their respective Cities, to serve for Food in the Seven Years of Famine, which was to come. In the mean time there was Born unto Joseph two Sons; The first he called **Manasses*, saying, *God hath made me to forget all my toil, and my Father's House*; and the second † *Ephraim*, adding, *God hath caused me to be fruitful in the Land of my Affliction*.

* From the radical Word *Nazah*, which signifies to forget.

† From the radical Word *Para*, to fructify.

Gen. 42

When the seven plentiful Years were ended, and the seven Years of Famine began, as Joseph had foretold; there was a Dearth in all Lands; but in Egypt there was Corn in abundance, under the Hand of Joseph, who open'd his Store-Houses, and Granaries, and Sold Corn both to the Inhabitants of Egypt, and even to Strangers. Jacob all this while was in the Land of Canaan, where the Famine was exceeding great, as in all other Lands; and having understood that there was great plenty of Corn in Egypt, he commanded all his Sons, except Benjamin, to go thither and buy Corn. When Joseph's Brethren had appeared before him, and had Adored him, pursuant to the Dream he had formerly told them; tho' they little dreamt that the great Lord which they had then Worshipped, was their Brother, whom they had Sold one and twenty Years before as a Slave; yet Joseph immediately knew them: And, tho' he had too much Piety and Goodness to do them any Prejudice, yet did he think it fit to give them some sensible Mortification, that they might see how GOD's just Judgment was falling upon them for their Inhumanity, or rather Barbarity to their Innocent Brother: He therefore spoke harshly to them, and said: *Ye are Spies; to see the nakedness of the Land you are come*. The Brethren surprised to be taken for Spies, Answer'd: *Nay, my Lord, but to buy Food are thy Servants come. We are all one Man's Sons: We are true Men, thy Servants are no Spies*. Nay, saith Joseph, *but to see the nakedness of the Land you are come*. The Brethren, to clear their Innocence the more, added: *Thy Servants are twelve Brethren, the Sons of one Man in the Land of Canaan; and lo the youngest is this Day with our Father, and One is not*. This is, replied Joseph, *what I spake unto you; Ye are Spies*. Herby ye shall be proved: *By the Life of Pharaoh, ye shall not go forth hence, except your youngest*

Bro.

Brother come hither. Send one of you, and let him fetch your Brother, and ye shall be kept in Prison, that your Words may be proved, whether there be any truth in you : Or else by the Life of Pharaoh ye are surely Spies: And then he put them altogether in Ward for three Days.

On the third Day he came to them, and said : *This do, and live : For I fear GOD. If ye be true Men, let one of your Brethren be bound in the House of your Prison : Go ye, and carry Corn for the Famine of your Houses : But bring your Youngest Brother unto me; so shall your Words be verified, and ye shall not die. And they did so. But being Conscious to themselves that this was a Judgment from GOD for their Usage to Joseph, they said one to another : “ We deservedly suffer all this, because we have sinned against our Brother, in that we saw the Anguish of his Soul, when he besought us, and would not hear him : Therefore is this Distress come upon us. Did not I pray you, said Ruben, not to Sin against the Child, and ye would not hear me ? Therefore is his Blood required at our Hands.” All this they spoke in the Presence of Joseph in their own Tongue, not thinking that he understood them; for he spoke to them by an Interpreter. But Joseph understood them very well, and not being able to contain himself, he turned aside and Wept. And when he had done, he took Simeon and put him in Custody, and order’d his Servants to fill his Brother’s Sacks, and to put each Man’s Money in the Mouth of his Sack, and dismiss them.*

As they were going on their Way, one of them had Occasion to open his Sack to give Provender to his Ass, and to his great Surprize he found his Money in the Mouth of his Sack. This struck a great Damp upon all their Spirits for fear they should be accused to have stolen the Money, considering how rudely they were handled by Joseph the great Lord of Egypt : However they went home, and related to their Father Jacob all that had happen’d to them; and even how they found the very Money they had paid for the Corn in their Sack’s Mouths. When poor Old Jacob understood that Simeon was left bound in Egypt, and that there was no possibility of getting any more Corn from the Lord of Egypt, except Benjamin were brought to him, he made this doleful Moan : “ Ye have bereaved me of my Children : Joseph is not, and Simeon is detained in Chains, and ye wou’d take away Benjamin from me ! My Son Benjamin shall not go down with you : For his Brother Joseph is dead, and he is left alone. If any Mischief befall him by the Way which ye go, then shall ye bring down my Gray hairs with Sorrow to the Grave.” Gen. 43.

When the Corn was consumed, and the Famine sorely pressed them, Jacob commanded them to go and buy more; but they excused themselves upon the impossibility of getting any, or even of ever coming back, except Benjamin shou’d go with them. How come ye, said Jacob to deal so cruelly with me as to tell the Man, that ye had an other Brother ? “ The Man, said they, asked us straitly of our State, and of our Kindred, saying : Is your Father yet alive ? Have ye another Brother ? And we told him according to the Tenour of these Words : Cou’d we certainly know that he wou’d say, bring your Brother down ? But, said Judah, send the Lad with me, and we will arise and go ; that we may live and not die, both we and thou, and also our little ones. I will be surety for him ; of my hand shalt thou require him : If I bring him not unto thee, and set him before thee, then let me bear the blame for ever.”

Poor Old *Jacob* being reduced to these straights, either to part with *Benjamin*, or to Perish, he and all his Family, at last consented to let *Benjamin* go with his Brethren. “Well saith he, since it must be so now, do this : Take of the best Fruits of the Land in your Vessels, and carry down the Man a Present, a little Balm, and a little Honey, Spices and Myrhe, Nuts and Almonds; and take double Money in your Hands : The Money that was found in the Mouths of your Sacks carry back again : Peradventure it was an Oversight. Take also your Brother *Benjamin*, and arise : Go again unto the Man. And God Almighty give you Mercy before the Man, that he may send away your other Brother, and *Benjamin* : If I be bereaved of my Children, I am bereaved.”

Jacob's Sons hereupon took the Presents in their Hands, and carried *Benjamin* down to *Egypt*, and presented themselves before *Joseph*. When *Joseph* saw his Brother *Benjamin*, he caused his Steward to bring all his Brethren to his House, and to prepare a Dinner for himself and them. Which being done accordingly, *Joseph's* Brethren concluded that this was a Design to enslave them, and make them all Slaves upon account of the Money they had found in their Sacks; they therefore spoke to the Steward and told him how they had found their Money in their Sacks; Which, say they, we have brought back to you; as also other Money to buy Corn. “Peace be to you, answer'd the Steward, your GOD, and the God of your Father hath given you Treasure in your Sacks. I had your Money.” When *Joseph* came in, his Brethren bowed down to the Ground, and he asked them how they all did, as also whether their Father was yet alive; and being told that his Servant their Father was alive and well, he cast his Eyes upon *Benjamin*, his Mother's Son, and ask'd likewise if that was their Brother, whereof they had spoken to him before; and being told also that it was : God, said he, be gracious unto thee my Child. And having utter'd these Words he went with haste into another Room, for he could not contain his Tears for the love and tenderness he had for his Brother *Benjamin*. When Dinner was served, *Joseph* order'd his Brethren to sit down a-part by themselves, according to their Seniority, while he and the *Egyptian* Lords sat at another Table; for it seems it was an Abomination to the *Egyptians* to eat Bread with the *Hebrews* : And he serv'd his Brethren from his own Table, and sent *Benjamin* five times more than to any of the Rest.

Gen. xli.

After Dinner he order'd his Steward to fill their Sacks with Corn, and put each Man's Money into his Sack, and his own silver Cup in the Mouth of the Sack of the youngest, that is, *Benjamin*.

Jacob's eleven Sons being thus provided of Corn, and dismissed after so kind an Entertainment, thought themselves secure from any future danger, or hazard. But, alas, they were at the Eve of the most sensible Mortification that ever they felt. For they were not well got out of the Town, when *Joseph* order'd his Steward to pursue them for the Cup. And when he had overtaken them, he expostulated with them upon their Ingratitude in stealing his Master's Silver Cup, even the Cup wherewith he used to divine future Things. The Brethren surprized at such an Accusation, made this Answer : Wherefore saith my Lord these Words? God forbid that thy Servants should do according to this thing. Behold the Money which we found in our Sack's Mouths, we brought again unto thee out of the Land of Canaan : How then should we steal out of thy Lord's House Silver or Gold? If it's whomever of thy Servants it be found, let him die, and we also will be our Lord's Bondmen. Agreed, quoth the Steward, He with whom it

is found shall be my Servant ; and ye shall be blameless. And having thus spoken, he searched all their Sacks, beginning at the Eldest, and found the Cup, to the great Astonishment and Amazement of them all, in Benjamin's Sack. Then they tore their Hair, and rent their Clothes, and laded their Asses, and returned into the Town, being grieved to the Heart that Benjamin, for whom they were chiefly concerned, should be the Man, that, according to their own Words, was to be left, and made a Slave. Therefore did they all go before Joseph and adored him to the Ground. Whereupon Joseph said unto them : *What deed is this that ye have done? Know ye not, that such a Man as I can certainly divine? To which Juda answer'd: What shall we say unto my Lord? What shall we speak? Or how shall we clear ourselves? GOD hath found out the Iniquity of thy Servants; behold, we are my Lord's Servants, both we, and he also with whom the Cup is found. GOD forbid, said Joseph, that I should do so: But the Man with whom the Cup was found shall be my Servant: As for you, get ye up in Peace unto your Father. Then Juda, to whose care Benjamin was committed, drew near Joseph with a sorrowful Heart, and said: O my Lord, let thy Servant, I pray thee, speak a Word in my Lord's Ears, and let not thine Anger burn against thy Servant; for thou art even as Pharaoh. My Lord asked his Servants, saying; have ye a Father, or a Mother? And we said unto my Lord, we have a Father, an Old Man, and a Child of his Old Age, a little one, and his Brother is dead, and he alone is left of his Mother, and his Father loveth him. And thou said'st unto thy Servants: Bring him down unto me, that I may set mine Eyes upon him: And we said, the Lad cannot leave his Father: For if he should leave his Father, his Father would die. And thou said'st unto thy Servants: Except your Youngest Brother come down with you, you shall see my Face no more. And it came to pass, when we came up unto thy Servant my Father, we told him the Words of my Lord. And our Father said: Go again, and buy us a little Food: And we said: We cannot go down: If our Youngest Brother be with us, then will we go down: For we may not see the Man's Face except our Youngest Brother be with us. And thy Servant my Father said unto us: Ye know that my Wife bare me two Sons, and the one went out from me, and I said: Surely he is torn in pieces; and I saw him not since. And if you take this also from me, and Mischief befall him, ye shall bring down my Gray hairs with Sorrow to the Grave. Now therefore when I come to thy Servant my Father, and the Lad be not with us (seeing that his Life is bound up with the Lad's Life) it shall come to pass, when he seeth that the Lad is not with us, that he will die; and thy Servants shall bring down the Gray hairs of thy Servant our Father with Sorrow to the Grave. For thy Servant became Surety for the Lad unto my Father, saying: If I bring him not unto thee, then I shall bear the blame to my Father for ever. Now therefore, I pray thee, let thy Servant abide instead of the Lad a Bondman to my Lord, and let the Lad go up with his Brethren: For how shall I go up to my Father, and the Lad be not with me? Lest peradventure I see the evil that shall come on my Father.*

These Words were utter'd by Juda with so much Tenderneſs, that Joseph could no longer contain himself; he therefore order'd all the Egyptians that were in the Room to go out, and then he cryed with a loud Voice, and said: *I am your Brother Joseph, whom ye Sold into Egypt: Doth my Father live? Draw near and embrace me; and be not concerned that ye have Sold me hither. For God did send me before you to preserve*

Gen. 45.

your Lives. For there are five Years of Famine yet to come : Make haste therefore, and go and tell my Father. Thus saith thy Son Joseph : God made me Lord of all Egypt . Come down unto me : Tarry not, and thou shalt dwell in the Land of Goshen, and thou shalt be near unto me, thou and thy Children, and thy Children's Children, and thy Flocks, and thy Herds and all that thou hast : And there will I nourish thee, (for yet there are five Years of Famine) lest thou and thy Household, and all that thou hast come to Poverty. And behold, continued Joseph, your Eyes see, and the Eyes of my Brother Benjamin, that it is my Mouth that speaketh unto you. And you shall tell my Father of all my Glory in Egypt, and of all that you have seen.

*Joseph having thus spoken caused his Brethren to be clothed in goodly Raiments, and caused all sorts of Provisions and Wagons to attend them, with strict Charge to depart without delay, and bring down Jacob and all his Family, and Cattle into Egypt. This no doubt was an agreeable Surprise to the Sons of Jacob, who in a few Moments before expected to be utterly ruined : They therefore hastened up to their Father and told him that his Son Joseph was alive, and was also the great Lord of all Egypt. Poor old Jacob could hardly believe their Words; but when they related unto him all the Circumstances of what had happen'd to them, and (doubtless, tho' it be not expressed in the Scripture) how they had Sold Joseph into Egypt, and had moreover seen the Wagons sent by Joseph for him, he said: I will go down and see Joseph before I Die. Accordingly Jacob took his Children and Grand Children, and their Wives to the number of Seventy Souls, and all his Flocks and Herds; and went down into Egypt, where he met Joseph, who came to him in the Land of Goshen, and embraced him with a filial duty and Tendernefs, easier to be imagin'd than express'd; and afterward presented him to Pharaoh the King, who received him with all the respect and civility imaginable : And as a mark of the Esteem he had for him, and his Family, He ask'd him how old he was? To which Jacob returned this modest and true Answer; *The Days of the Years of my Pilgrimage are One hundred and thirty Years : Few and Evil have the Days of my Life been, and have not attained unto the Days of the Years of the Life of my Fathers in the Days of their Pilgrimage. And then he Blessed Pharaoh, and took his Leave of him; and Joseph nourished him, and all his Family; and settled him in Ramesses in the Land of Goshen, where Jacob lived seventeen Years.**

*When the time approached that Jacob was to die, he sent for his Son Joseph, and caused him to put his Hand under his Thigh, and Swear to him that he wou'd not bury him in Egypt; but, in Macpelah, in the Land of Canaan : For there, said he, they buried Abraham and Sara his Wife, there they buried Isaac and Rebecca his Wife, and there I buried Leah; and there shalt thou bury me also : For the Lord shall visit you, and bring you back into that Land, as he hath Sworn to your Fathers Abraham and Isaac. Then Joseph took his two Sons Manasses and Ephraim and set them before Jacob; and Jacob asked, who they were? For his Sight was dim. They are, said Joseph, my Sons, whom GOD gave me in this Place. Then Jacob kissed them, and embraced them, and said; *I had not thought to see thy Face; and lo God hath shewed me also thy Seed. And then Joseph took Manasses his first Born, and placed him at Jacob's Right Hand, and Ephraim at his Left, that they might receive his Blessing; but Jacob stretched out his Hands a-cross, and put his Right Hand upon Ephraim's Head, and his Left upon Manasses's, and pronounced this Prayer over them. God, before whom my Father Abraham and Isaac did walk, the God which sed me all**

my Life long unto this Day, the Angel which delivered me from all Evil, bless the Lads. Joseph perceiving that his Father had put his right Hand upon Ephraim's Head, said; Not so, Father: For Manasses is the First born; put thy Hand upon his Head. I know it my Son, I know it, saith Jacob; He also shall be great: But truly his Younger Brother shall be greater than he, and his Seed shall become a Multitude of Nations.

When this was done, Jacob called all his Sons to him, in order to Bless them, and to Prophesie to them what shou'd happen to their Posterity in the Time to come; and when he had performed all this, he gave up the Ghost with his twelve Sons and many of his Grandsons about him, in a good Old Age full of Years, being one hundred and forty seven Years Old, and was gathered unto his People; whom Joseph caused to be Embalmed, and, after seventy Days Mourning, carried him with all his Brethren and a great Train of Egyptian Lords and People into the Land of Canaan, and buried him in Macpelah, with his Fathers Abraham and Isaac. And then Joseph returned into Egypt, and took care of all his Brethren, and of their Families all the rest of his Days. And when the Time drew near that Joseph was to die, he sent for his Brethren, and Prophesied to them, that GOD would in his own good Time visit them and bring them to the Land which he had promised to their Fathers; and withal charged them not to leave his Bones in Egypt, but to carry the same with them when they were to depart. And so Joseph died being one hundred and ten Years Old; and as he had commanded, his Brethren Embalmed him, and laid up his Body in an Urn or Coffin in Egypt. And his Brethren died also, and all that Generation; but their Children increased abundantly, and were Multiplied so as to fill the Land.

Then there arose another King, saith the Scripture, who knew not Joseph, nor the great Services he had done to the Land and People of Egypt, at least was so Ungrateful as not to acknowledge the same to his Posterity, and to those of his Brethren: Tho' not without some Reasons of State. For this King whose Name was Cirus (Pharao being a common Name given to all the Kings of Egypt in those days, and for many Generations before and after, as Nebuchadnezzar was to the Kings of Babylon; Cesar to the Roman Emperors; and Ptolemy, to the same Kings of Egypt, after the Conquest of Alexander the Great) being an Usurper; one of the Race of the Arabian Shepherds, who had Usurped the Crown of Egypt, as all the Learned in History agree, about two hundred Years before; seeing the Children of Israel (for so were they called ever since) increase and grow numerous, began to fear lest they shou'd, upon any War with the Kings of Upper Egypt, join with them, or leave his Kingdom, and create him new Troubles. He therefore resolv'd to destroy them by degrees. And in order thereunto gave strict Orders to the Egyptian Midwives to kill all their Male Children, so soon as they brought their Mothers to Bed. But the Midwives wou'd not execute so Barbarous and Inhuman a Command; for which good Act, GOD blessed them, and built them Houses, that is, increased their Riches and their Families. And being asked by Pharao why they did not Obey his Command, they answer'd, that the Hebrew Women were not as the Egyptian Women; For, said they, they are lively; and are delivered before the Midwife come in unto them. Pharao finding that this Project wou'd not take, gave in charge to his People to cast all the Male new born Children of the Hebrew Women into the great River Nile: And when the King's Charge gave occasion to the Miraculous delivery of Moses the

the great Prophet of GOD, and Legislator of the Children of *Israel*, from whose Hands we have derived down to us the *Pentateuch*, or five first Books of the Old Testament, wherein are contained the Laws and Ceremonies of GOD to the *Israelites*; and by whose means the said *Israelites* were delivered from their Bondage in *Egypt*, it will be requisite to give a particular Account of his Life.

I had said before, that *Levi* was one of the Sons of *Jacob*; him *Jacob* begat at the Age of 87 Years. *Levi* begat *Cabath* being then 60 Years Old. *Cabath* begat *Amram*, at the Age of 40 Years. *Amram* at the Age of 75 Years begat *Aaron*, and his Brother *Moses* at the Age of 78, three Years after *Aaron*.

When *Moses* was born; his Mother seeing that he was a goodly Boy, hid him in her House for three Months; but finding that she cou'd no longer conceal him, by reason of the diligent search made of him by *Pharao's* Commands, she made a little Ark of Bulrushes, and daub'd it with Slime and Pitch, and put the Child therein, and laid it in the Flaggers on the brink of the River. It happen'd, on the same Day, that *Pharao's* Daughter went that way to wash herself in the River, and seeing the Ark, she sent one of her Maids to see what it might be, and when it was brought to her, she saw a goodly Child crying in it: This is, said she with some Compassion, one of the *Hebrew* Children. Whereupon the Child's Sister, who waited near the Place to attend it's fate, said unto *Pharao's* Daughter: Shall I go and call to thee a Nurse of the *Hebrew* Women, that she may Nurse the Child for thee? Go, said *Pharao's* Daughter: The Maid went, and brought the Child's Mother, to whom *Pharao's* Daughter said; Take this Child away, and Nurse it for me, and I will give thee thy Wages: The Mother joyfully received her Child, and Nursed him without fear, for *Pharao's* Daughter; and afterward Presented him to her, and she took him as her Son, and called his Name * *Moses*, because she drew him out of the Waters.

* From the
Hebrew Word
Moshe which
signifies to
Draw.

Thus was *Moses*, by the Providence of GOD, Nursed by his own Mother, after she had exposed him; and bred up in *Pharao's* Court in all the Arts and Sciences suitable to a Prince, for the space of Forty Years. Mean while his Brethren, the Children of *Israel*, were oppressed with Slavery and hard Bondage: But the GOD of their Fathers, who designed that this Child should be the Instrument of their Deliverance, did not abandon them; For he put in the Heart of *Moses* (who, no doubt, was Instructed in the Faith of his Fathers, by the accels his Mother had to him, under the notion of his Nurse; and who, as *St. Paul* saith, *by Faith refused to be called the Son of Pharao's Daughter, choosing rather to suffer Affliction with the People of God than to enjoy the Pleasures of Sin for a Season*) to visit his Brethren, and as he looked upon their heavy Burdens, he spied an *Egyptian* striking an *Hebrew*, one of his Brethren; whereupon he look'd about, and when he saw no Man that might discover him, he slew the *Egyptian*, and buried him in the Sand. On the next Day he went out in like manner, and saw two of his Brethren quarrel together; and as he was endeavouring to reconcile them, he that was in the wrong said to him; *Who made thee a Prince and a Judge over us? Wilt thou kill me as thou didst the Egyptian?* *Moses* was hereupon mightily surpris'd, and understanding that *Pharao* sought to kill him for the *Egyptian*, he fled out of *Egypt*, and went to *Madian*, a Province of the lesser *Ethiopia*, where he dwelt Forty Years in the Family of *Jethro*, Priest of *Madian*; whose Daughter he Married, and had by her two Sons, * *Gerson*, and † *Eleazar*.

* A stranger.
† God is my
help.

As Moses was feeding the Flocks of Jethro near the Mount called Horeb, Exod. 3. he saw a strange Sight, which surpris'd him; a Bush on Fire, but not consuming. Whereupon he said; *I will go and see this great Sight, why the Bush is not burnt.* As he drew near, GOD called to him out of the Bush, and said: Moses, Moses, *draw not nigh hither; put off thy Shoes from off thy Feet, for the place whereon thou standest is holy Ground. I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob. I have surely seen the Affliction of my People which are in Egypt, and have heard their cry, by reason of their Task-Masters, for I know their sorrows. And I am come down to deliver them out of the Hand of the Egyptians, and to bring them up out of that Land, unto a good Land, and large: Unto a Land flowing with Milk and Honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizites, and the Hivites, and the Jebusites: Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth the Children of Israel out of the Land of Egypt.* Moses, being sensible of his own Disability for so great a Work, excused himself, and said: *Who am I, that I should go to Pharaoh, and that I should bring the Children of Israel out of Egypt?* GOD insisted upon his going, and added many Circumstances to his former Speech; but Moses still excused himself upon his insufficiency, and pleaded, That even the Children of Israel would not believe that GOD had appeared to him, much less Pharaoh. Whereupon GOD Commanded him to cast the Rod that was in his Hand on the Ground: And when he had done so, the Rod became a Serpent; which frightned Moses, so that he fled from it. Then GOD said unto him; *Stretch forth thine Hand, and take it by the Tail.* And when he did so, it became a Rod in his Hand. Again GOD Commanded Moses to put his Hand into his Bosom; and when he had so done, and had taken it out, it became Leprous as Snow. Go then, said GOD, *and do these Signs before the Elders of the Children of Israel, and if they will not believe thee upon the first Sign, they will upon the latter.* Moses still persisted in excusing himself, and as a very plausible Reason, pleaded his want of Utterance for so weighty a Matter. O my Lord, said he, *I am not Eloquent, neither heretofore, nor since Thou hast spoken to thy Servant; but I am slow of Speech, and of a slow Tongue.* To this GOD replied; *Who hath made Man's Mouth? Or who maketh the Dumb or Deaf, or the Seeing, or the Blind? Is it not I?* Moses being hereupon reduced to his last Shift, prayed GOD to send in his stead the Messiah whom he had promised to send from the Beginning. O my Lord, said he, *send I pray Thee, him whom Thou art about to send.* This seemed to displease GOD: He therefore said to Moses; *Is not Aaron the Levite thy Brother? I know that he can speak well: And also behold he cometh forth to meet thee; and when he seeth thee, he will be glad in his Heart. And thou shalt speak unto him, and put Words in his Mouth: And I will be with thy Mouth, and with his Mouth; and will teach you what ye shall do.*

Moses having thus exhausted all his Arguments, submitted at last, and so returned to his Father-in-law; and having taken his Leave of him, he took his Wife and his two Sons, and went back into Egypt, where he met his Brother Aaron, as GOD had told him: And when Moses had declar'd unto Aaron all the Words of the LORD, they Assembled the Elders of the Children of Israel, and related unto them all that GOD had said unto Moses, and even Moses did the Signs above mentioned in their presence; by means whereof they gave Credit to his Words. And forasmuch as the King that reigned when Moses fled out of Egypt, was Dead, and all his Family

Exod. 7.

mily was extirpated (by the lawful Heirs of the Crown) as Tyrants and Usurpers, of the Race of the *Arabian* Shepherds; he was in no apprehension upon account of the *Egyptian*, whom he had formerly slain; Therefore went he in boldly together with *Aaron*, and spoke to *Pharao*, saying: *Thus saith the Lord God of Israel, let my People go, that they may hold a Feast unto me in the Wilderness.* *Pharao* being surpris'd at their boldness, answered: *Who is the Lord, that I should Obey his Voice, to let Israel go? I know not the Lord, neither will I let Israel go?* And having utter'd these Blasphemous Words, he commanded his Task-Masters to go out to the Children of *Israel*, and to compel them to Make the same Tale or Number of Brick every Day as they had usually done, and yet to allow them no Straw, as they were allow'd before; and in case of Failure, to Whip and Scourge them. When this cruel Order was put in Execution, the poor Children of *Israel* cryed out aloud, and exclaimed against *Moses* and *Aaron* for bringing a heavier Bondage upon them, instead of a Deliverance. *Moses* and *Aaron* hereupon turn to GOD, and expostulate with Him for making them the Instruments of greater Milery to his People, than what they had suffer'd before. But GOD, whose design was to visit *Egypt* with many Plagues before the Children of *Israel* should depart; and in order thereunto to harden *Pharao's* Heart; that is, to withdraw His Grace from him, by means whereof his Heart should be harden'd, so as not to obey GOD's Voice; Commanded *Moses* and *Aaron* to go again to *Pharao*, and insist upon what they had first demanded. So *Moses* and *Aaron* went to *Pharao*, and did accordingly: And upon the question put by *Pharao*; *What Sign or Miracle they could shew that might induce him to believe that they were sent by God*: *Aaron* took *Moses's* Rod and cast it upon the Ground, and it became a Serpent. Then *Pharao* called for the Sorcerers, and Magicians of *Egypt*, and they did the same thing by Incantments, for they cast down their Rods, and they did, in appearance, become Serpents: But that the Power of GOD might appear, even to *Pharao*, to be greater than that of the Devil, *Aaron's* Rod rushed upon them, and swallow'd them all up. However *Pharao* would not let the Children of *Israel* go.

Exod. 8.

Exod. 9.

On the next Day in the Morning, GOD commanded *Moses* and *Aaron* to meet *Pharao* on the brink of the River, and to smite the River with the Rod that was in his Hand, and to turn all the Waters of *Egypt* into Blood; and they did so in the Presence of *Pharao*, so that the *Egyptians* were forced to dig for Water in the Earth. This was the first Plague. In seven Days after GOD commanded *Moses* and *Aaron* to bring a second Plague upon *Egypt*, that is, to cause Frogs to come out of the Rivers and Fountains, and Ponds, and to cover the Land, and fill all the Houses, and Rooms, and Beds, over all *Egypt*; and they did so. This Plague was to sore unto *Pharao*, and unto all his People, that he desired *Moses* to remove it from him, and that he would let the Children of *Israel* go. Yet when *Moses*, by his Prayers to GOD, had removed that Plague, *Pharao* harden'd his Heart, and would not let them go: And therefore GOD prepared more Plagues for *Pharao* and his People; The third was that of Lice, the fourth of Flies, the fifth a Murrain upon all the Cattel, the sixth of sore Boils upon Men and Beasts, the seventh a grievous Pestilence, the eighth of Hail-Stones, that destroy'd the Corn and Fruit, the ninth of Locusts, that covered the whole Face of the Earth. And however *Pharao* had promised upon the removal of each of these Plagues to suffer *Israel* to go, yet he would not perform when he got a Relpit: And therefore GOD had

had prepared a tenth Plague for him and his People, by means of which, *Pharao* and all his People were glad to trust out *Israel*, and command them to be gone. But before this was done, GOD spake unto *Moses* and *Aaron*, and said unto them : *This Month shall be unto you the Beginning of Months : It shall be the first Month of the Year to you.* By this it appears that the Month *Nisan* of which GOD here speaks, and which Answers to our Month of *March*, was not the first Month of the Year until this Time. So that it is very probable, as I observ'd in the beginning of this History, that the Month *Tirsi*, which answers our *September*, was the first Month of the Year with the Children of *Israel* before ; and consequently that the World was Created in that Month. To proceed.

Exod. 12.

GOD spake moreover to *Moses* and *Aaron*, and Commanded them to give in charge to the Children of *Israel*, that every Family of them should take a Lamb, of the first Year, a Male without blemish, and bring it into their Houses on the tenth Day of the Month ; that on the fourteenth Day of the same Month, they should slay the Lamb, at Night, and eat the Flesh thereof roasted with Fire, and unleavened Bread, having their Loins girt, with Shoes on their Feet, and Staffs in their Hands ; and that they should sprinkle the Posts of their Doors with the Blood of the Lamb ; to the end that the Angel of GOD, who was to kill the First born over all *Egypt*, shou'd pass over the Houses where this Blood was sprinkled. Accordingly *Moses* and *Aaron* spake to them, and this (which was ever since called the *Passover*) was performed by all the Children of *Israel*, on the Fourteenth Day at Night. Then the Angel of the Lord slew the First Born of every House and Family throughout all *Egypt*, from the First-born of *Pharao* that sat on his Throne, to the First-born of the Captive that was in the Dungeon ; and even the First-born of all their Cattel. Whereupon *Pharao* arose in the Night, and all his Servants, and all the *Egyptians*, and set up a hideous Cry ; for there was not a House in which there was not one dead : Then *Pharao* called *Moses* and *Aaron*, and commanded them, and all the Children of *Israel* to be gone in all haste with their Wives, and Children, and Cattel, and all their Substance ; and even the *Egyptians* pressed, and urged them on : So that all the Children of *Israel* to the Number of six hundred thousand Men, besides Women and Children ; (*Moses* being then fourscore Years Old, and his Brother *Aaron* fourscore and three) set out for their departure from *Egypt*, on the Fourteenth Day at Night, of the Month *Nisan* ; two hundred and fifteen Years after *Jacob* and his Children had gone down thither, as I shall shew hereafter ; and encamped in the Desert near the Red-Sea.

But, as it was the Custom of *Pharao* to harden his Heart when the danger was over ; so he did now : For he prepared his Horses and Chariots and a great Army, and pursued *Israel*, and hem'd them in ; so that there was no way for them to escape other than passing thro' the Sea. This put a great damp upon the Spirits of the Poor *Israelites*, and cast them into such terrible fear, that they openly Murnur'd against *Moses* and *Aaron*. Whereupon GOD commanded *Moses* to lift up his Rod, and to strike the Sea ; and when he had so done, the Sea open'd on both sides, and stood as Walls on the Right and Left of the Children of *Israel* whilst they passed through it. *Pharao* seeing them go forward through the Sea dry shod, thought he and his Host might as well do the same : But he soon found to his Cost that this great Miracle was wrought as well for his Destruction, as for the Deliverance of the People of GOD : For when he and all his Hosts were

in the Middle of the Sea, and ready to pour down upon the Poor *Israelites*, GOD commanded *Moses* to lift up his Rod again, and strike the Waters, and when this was done, the Waters came together on both sides of *Pharao* and of all his Army, and overwhelmed them, so that there was not one left to carry home the News of their fatal Catastrophe. Thus ended his Days cruel *Pharao Alisplacanthosis* (for such was his Name) and thus fell the Vengeance of GOD upon him and his Army, for the hardness of his Heart, and for his Contempt of the several Plagues and Scourges wherewith GOD had before visited him in order to induce him to Obey his Voice, in suffering his Chosen People to depart in Peace.

Pharao and all his Mighty Army, with his Horses and Chariots being thus drown'd in the Red-Sea, *Moses* and *Aaron* and all the Children of *Israel* without the loss of a Man pass'd on the remaining part of the Sea dry shod, and came to the Land of *Arabia* where they Sang Hymns and Songs in Praise of the great GOD of *Israel*; and left the same upon Record in the sacred Scripture, as a Monument of GOD's Mercy to his own People; as also of his Vengeance and Judgments upon such as will not mend under his Correcting Hand.

And here I shall put an end to the third Age of the World with respect to the sacred History : But before I begin with the Prophane of the same Age, it will be requisite to give a Chronological Account of the Patriarchs from the Calling of *Abraham* to the Time his Posterity had pass'd the Red-Sea. The *Hebrew* Text. *Exod.* 12. 40. saith, *that the Sojourning of the Children of Israel, who dwelt in Egypt was four hundred and thirty Years.* This Text seems to insinuate that the Children of *Israel* had dwelt four hundred and thirty Years in *Egypt* : Whereas *St. Paul* saith expressly, that from the time GOD had made a Covenant with *Abraham*, to the giving of the Law, there effluxed but four hundred and thirty Years : *This I say, that the Covenant that was Confirmed before of God in Christ, the Law which was four hundred and thirty Years after, cannot disannul.* *Galat.* 3. 17. The *Septuagint* says the same : *The Sojourning of the Children of Israel, who dwelt in the Land of Egypt and in the Land of Canaan, they and their Fathers was four hundred and thirty Years.* *Exod.* 12. 40. And *Josephus Lib.* 2. *Cap.* 5. *Antiquit. Judaic.* speaking of the departure of the *Israelites* out of *Egypt*, expresses the time that *Abraham*, *Isaac* and *Jacob* dwelt in the Land of *Canaan*, and the Children of *Israel* in the Land of *Egypt*; and makes in all but four hundred and thirty Years : *Mense Nantico, Luna decima quarta, Anno quadringentesimo trigesimo, postquam Abraham Pater noster in Canaan venit; & post migrationem Jacobi in Egyptum, Anno ducentesimo decimo quinto.* In the Month Nantico, on the fourth Day of the Moon, in the four hundredth and thirtieth Year, after our Father *Abraham* came into the Land of *Canaan*, and in the two hundredth and fiftieth Year after *Jacob* had gone down into *Egypt*. So that it is plain, the whole time from the Calling, or coming of *Abraham* into the Land of *Canaan* to the departure of the Children of *Israel* out of *Egypt*, was only four hundred and thirty Years. And as to the Text above cited from the *Hebrew* Copy, it is certain it does not otherwise differ from the *Septuagint*, nor from *Josephus*, than by the Mistake or Neglect of the Copists or Transcribers, who left out the Words, *and in the Land of Canaan, they and their Fathers.* Besides, *Eusebius Lib.* 9. *de preparat. Evang.* *Cap.* 4. cites a Noble Fragment of *Polyhistor*, in which he gives us the Age of those Patriarchs when their Sons were born unto them, which are wanting in the Scripture ; by which

which it appears, that the Children of *Israel* dwelt in *Egypt* two hundred and fifteen Years only; and *Abraham*, *Isaac* and *Jacob* just as many Years in the Land of *Canaan*. *Abraham* had then Sojourn'd in the Land of *Canaan* when *Isaac* was born 25 Years as appears by the sacred Text. *Isaac* was 60 Years Old when *Esau* and *Jacob* were born, according to the same Text. *Jacob* was 130 Years Old when he went down with his Family into *Egypt*, as appears by his Answer to *Pharao*: *The Days of the Years of my Pilgrimage are one hundred and thirty Years*. Gen. 47. 9. *Jacob* died in *Egypt* Seventeen Years after his coming thither*. The same Year *Cahath* was born unto † *Levi*. *Cahath* was 40 Years Old when his Son *Amram* was born*. *Amram* was 78 Years Old when *Moses* was born unto him†, three Years after the birth of his Brother *Aaron*. *Moses* was 80 Years Old when he brought the Children of *Israel* out of the Land of *Egypt*, as appears by the Scripture *Exod.* 7. 7. All which Sums put together make four hundred and thirty Years.

* Polyhist.
1 co citato.

† Polyhist.
ibidem.

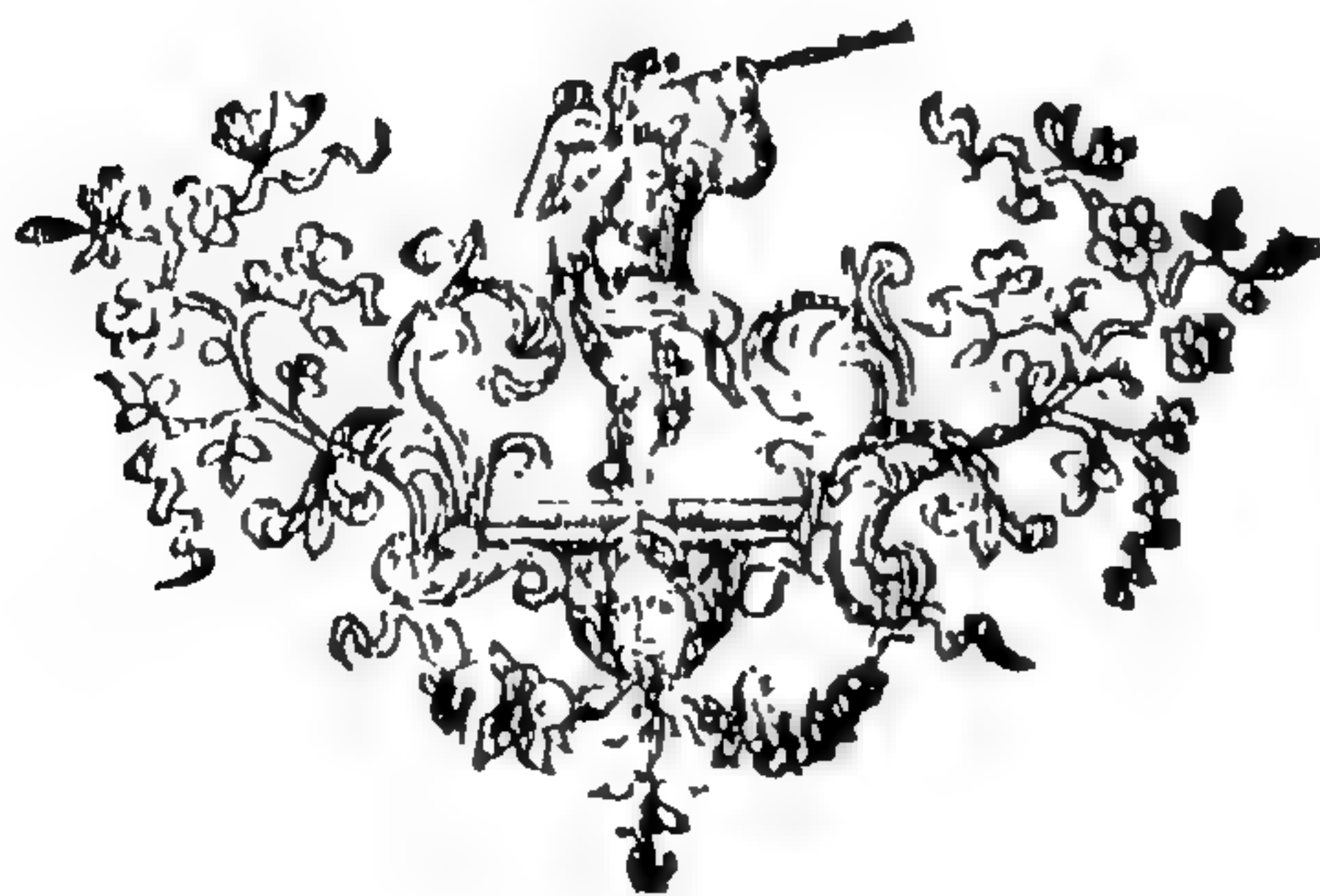
* Polyhist.
ibidem.

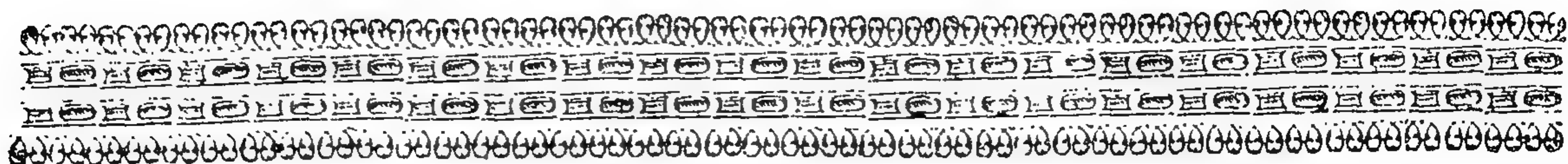
† Polyhist.
ibidem.

And *Exod.*
7. 7.

Here it will be Proper to Insert what the *Pagan* Writers left upon Record concerning *Moses* and the Children of *Israel*. *Apion* of *Alexandria* a *Pagan* Historian who flourished about the Time that *CHRIST* appeared in the Flesh, and wrote the History of *Egypt* in four Books; says, That *Ptolemy* the *Mendesian* affirms, that the Children of *Israel* went out of the Land of *Egypt* under the Conduct of *Moses*, in the Days of *Amosis* the King of that Country; as *Clemens Alexandrinus* Lib. 1. Strom. and *Eusebius* Lib. 10. de Prep. Evang. inform us.

Lysimachus an other *Pagan* Historian quoted by *Josephus*, and refuted by Him; says, that *Bochoris* King of *Egypt* warn'd by the Oracle of *Jupiter Hæmon*, caus'd those of his Country who were troubled with the Leprosie or Scab to be cast into the Red-Sea (meaning the *Israelites*) and sent away the Rest of them, whom he look'd upon as impure (probably because they wou'd not Worship his False Gods) into the Desert of *Arabia*: That these, having cross'd the Desert, under the Conduct of *Moses*, destroy'd all the Temples and the Altars they met with in the Way, and came into *Judea* where they built a City, to which they gave the Name of *Jerosule*, called afterwards *Jerusalem*.





C H A P. VI.

Of Belus, Ninus, Semiramis and their Successors in Babylon unto the Fifth Year of the Reign of Sethos.

Chronogra.
Pag. 167.



Had said in the Close of the Second Age, that *Abraham* had Sojourn'd in the Land of *Canaan* fourteen Years when *Belus* invaded *Babylon*. *Syncellus*, after *Helanicus*, *Ctesias*, *Halicarnassus*, and *Cephailion*, says, that *Belus* was Father to *Ninus*. This *Belus* was King of *Ninive* a City built by *Assur*, whence the *Assyrian* Monarchy took its Denomination; and having an Eye upon the Kingdom of *Babylon*, as being the Land that fell to *Assur* the Son of *Sem* his Predecessor upon the Division made of the Earth, in the time *Phaleg* was born, but was driven out of it by *Nimrod*; and finding himself in a Condition to recover his Paternal Inheritance, he enter'd into League with *Arcius* King of *Arabia*, and by the help of his Troops invaded *Babylon*, subdued, *Nabonadus* King thereof, and by this means laid the Foundation of the *Assyrian* Monarchy, which lasted 1460 Years under forty one Kings, the last of which was the Unfortunate *Sardanapalus*.

'Tis true, *Diodorus Siculus* Lib. 2. Hist. Ascribes the Conquest of *Babylon*, and almost all *Asia*, to *Ninus*, and makes no mention of *Belus*. He tells us, that all these Countries had their own Native Kings before *Ninus*, *Reges indigenas*; that *Ninus* was the first King that Merited, by his Warlike Virtue, to have his great Actions Recorded, and derived down to Posterity: That he came with a Powerful Army from *Ninive* assisted by *Arcius* King of *Arabia* and subdued all the Country of *Babylonia*, and almost all *Asia*, and so became Universal Monarch of that great Continent.

But it is easy to reconcile *Diodorus* to other Ancient Historians, who ascribe the Conquest of *Babylon* to *Belus*. For it may very well be, that *Ninus*, who was a Warlike Young Prince, commanded his Father's Army; and so had all the Glory of the great Actions done by his Father's Army ascribed to him, as being their General, tho' under his Father's Command, who was a good quiet Prince, a Lover of Justice, and an Indulgent Father to all his Subjects; for which good Qualities he had Divine Honour bestowed upon him after his Death, and Temples, Altars, and Statues Erected for him, and Numbred among the Chiefest of the Gods, by the Name of *Bel*, or *Baal*, so often mentioned in the Scripture. However, *Alexander Polyhistor*, *Julius Africanus*, *Eusebius* and *Syncellus* tell us, that

that there reigned thirteen Kings in *Babylon*, from *Nimrod* to *Belus*. And *Eusebius* says, Lib. 1. *Chron.* That *Belus* was the first King of the *Assyrian* Monarchy; as also that his Son *Ninus* succeeded him in the same: *Assyriorum Rex primus Belus, quem Assyrij Deum nominârunt, & alij dicunt Saturnum; atque filio ejus, qui Ninus vocabatur, regnum tradiderunt.* And *Syncellus* gives us a Catalogue of One and Forty Kings, together with the Years that each of them reigned, beginning with *Belus*, and ending with *Sardanapalus*.

Belus then reigned over almost all *Assia* 55 Years, according to *Syncellus*, and was succeeded by his Son *Ninus*, who decreed him Divine Honour, and built him sumptuous Temples, to which his Idolatrous Subjects did readily concur for his Justice and good Government.

Ninus was no sooner settled in his Throne, when he began to imitate his Father's Virtues, and to gain the Hearts of his Subjects. *Diodorus* tells us, that he rebuilt *Babylon*, and surrounded it with a Wall of 400 Stadia; 100 Feet high; and in breadth, sufficient for three Chariots to walk in a breast; and strengthened the same with 1500 Towers, 200 Feet high. When this was done, he raised a prodigious Army, as the same *Diodorus* affirms; seventeen hundred Thousand Foot, two hundred and ten Thousand Horse, and ten Thousand armed Chariots, in order to make War upon *Zoroaster* King of the *Bactrians*, who, as the same Author says, had no less a number of Foot, Horse, and Chariots to oppose him; which, by the way, shews how much our Modern Historians are out in their Computation of the Times, when they make *Ninus* to succeed *Nimrod*, and allow him but a short Reign. For upon that Score, it is certain there were not half that Number of Men upon the whole Face of the Earth, so soon after the Flood. To proceed.

Ninus with this vast Army Invades *Bactria*, but had the Misfortune to be defeated in the first Battle, with the loss of one hundred Thousand of his Men. This Disaster was so far from discouraging him, that it served only to fire his Courage, and that of his Troops. For in the Second Battle he Routed the Mighty Army of *Zoroaster*, took all his Baggage, and forced himself to fly unto *Bactria*, his Capital City; to which *Ninus* immediately laid close Siege. But, forasmuch as this City was so well Fortified both by Art and Nature, being for the most part Surrounded with inaccessible Rocks, *Ninus* wou'd have Miscarry'd in his Attempt, had it not been for the Courage and Conduct of a certain Woman that was in his Camp. And, whereas this Woman was the Celebrated *Semiramis*, so famous in History, the Reader will not, I hope, be sorry to have a brief Account of her Life.

In the Days of *Belus* and *Ninus*, there was a Queen in *Syria* Named *Adargate*, whom the *Greeks* call'd *Derceto*. This Queen fell in Love with one of her own Subjects, and to the Prejudice of her Marriage Bed, was got with Child by him. When her time drew near, she absented herself, and was brought to Bed of a Daughter, whom she caus'd to be expos'd; and for meer Shame and Fear, understanding that her Adultery was discover'd, she drown'd herself in a Fish Pond, which gave the Poets Occasion to say, that *Adargate*, or *Addirdage* was changed into a great Fish; the last Name, in the *Hebrew* Tongue, importing the same. The Child happen'd to be expos'd in a Wilderness, whither a great Number of Wild Pigeons resorted, and was fed among the Pigeon's Young Ones, with the Curds brought by the Pigeons from the Shepherd's and Cowherd's Cabins round about them. In some time after, one of these Shepherds happening to come to the Place

where the Child lay, took it up, and Presented it to one *Simias*, Gentleman-Usher to the King, relating withal how and where he had found it, and how it had been fed by the Wild Pigeons. *Simias* who had no Children of his own, gladly receiv'd the Child, and adopted it as his Daughter, giving her the Name of *Semiramis*, which in the Syrian Language, then spoken, signifies a *Wild Pigeon*.

When *Semiramis* grew big, her Adopted Father gave her in Marriage to one *Menon* that was Chief Governour of *Syria*. And as *Syria* was, in those Days, together with it's King under *Ninus*, *Menon* was forc'd to wait upon him with his Troops; and for the great Love he had for his Wife, he took her along with him to the Field. *Semiramis* being a Woman of extraordinary Beauty and Heroick Virtues, observing the impossibility of taking the Town by force, and perceiving that there were certain Rocks on one of the Sides of the City, which the besieged had neglected, as believing them inaccessible, she put on Man's Cloths and Armour, took a Select Number of Men, and climbed up the Rocks in the Night, kill'd such as she met in her way, and got into the Town, where she struck such a Terrour into the Garrison, that *Ninus* and his Men soon got in, and put all to the Sword; and by this Means rendred himself Master of all *Bactria* and *Zoroaster*, the only Rival he had then on Earth.

When *Ninus* understood that he was oblig'd to a Woman for the taking of this Impregnable Fortrefs, he order'd she shou'd be brought to him, which was accordingly done. And as he did before admire her Courage and Resolution before he saw her, so was he much more smitten with Love and Admiration of her Beauty and Majestick Countenance, when he beheld her: Infomuch that he desir'd, or rather commanded her Husband to let him have her to Wife, adding withal, that he wou'd give him his own Daughter in lieu of her. But poor *Menon*, who lov'd *Semiramis* exceedingly, wou'd by no Means consent to part with her. *Ninus* hereupon threaten'd him, or as some Authors write, caus'd him to be Strangl'd: But *Diodorus* says, that he hang'd himself out of meer Despair, being unable to out-live the loss of a Wife he had so tenderly lov'd.

Menon being thus taken out of the way, *Ninus* took *Semiramis* to Wife, and made her Queen and Consort of the great Monarchy of *Assyria*. *Diodorus* tells us, that she had in a short time so Captivated the Heart of *Ninus* with her Beauty and Complaisance, and had such an Ascendant over him, that he cou'd refuse nothing that she ask'd. One Day, she ask'd him to give her leave to sit five Days on the Throne, and to Ordain what she pleas'd. *Ninus* with a Smiling Countenance granted her Request; and order'd all his Nobility and Officers to Obey her: Whereupon she puts on the Royal Robes, sits in the Throne, and Commands the King's Officers to do some things of little Importance; and they readily Obey her. She finding their Obedience, commands them to take the King and tye him. This they Execute. She goes a Step further, and commands them to kill the King. And they do so. But others say, *Ninus* was kill'd by an Arrow shot from some Town in *Bactria*, to which he had laid Siege; which indeed is the most likely Account of his Death; it being very improbable that a Woman of so great Beauty and so much Manly Courage shou'd be guilty of so Barbarous a Fact, or that the *Assyrian* Nobility and Officers, shou'd ever take for their Queen a Woman that had so publicly imbrued her Hands in the Blood of so great a King, and so kind a Husband. However, it is certain, that *Ninus* died before he return'd from the Expedition
of

of *Bactria*, after he had Reign'd 52 Years. He left one Son by *Semiramis* call'd *Ninyas* : But this Son being a Child when *Ninus* died, *Semiramis* took up the Reins of the Monarchy, which was so far from suffering a Check by being Govern'd by a Woman, that *Semiramis* added to its Glory, by new Conquests, publick Edifices, agreeable Gardens, sumptuous Towers, costly Aqueducts, magnificent Temples, and a world of other fine Ornaments, suitable to the Grandeur of her Empire, and the greatness of her Soul.

In some time after she took upon her the Government of the Empire, she raised a prodigious Army ; some Historians say three Millions of Foot, five hundred Thousand Horse, and an hundred Thousand armed Chariots. With this vast Army she ravaged *Egypt*, subdued all *Ethiopia* and *Arabia*, and penetrated into *India*, where a great part of her Army was defeated, and herself Wounded with an Arrow : And before she could retrieve this Disgrace, News came to her, as she was dressing herself, that the Governour of *Babylon* had Revolted, and was resolved to make good that City against her. Whereupon she got up immediately half Dressed, and Marched Night and Day ; and never stay'd to Dress until she had forced the Walls of *Babylon*, and had punished the Traytors : For which Heroick Action there was a Statue erected for her in *Babylon* in the posture she was in then, that is, half dress'd ; and Signets, and Medals struck for her in the same posture.

By this time, *Ninyas* grew up to Man's Estate, and his Mother *Semiramis*, who it seems was no less in Love with the Pleasures of *Venus*, than with that of *Mars*, seeing the Comeliness of his Person, bethought herself of making a Law, by which Sons might be Authorised to Marry their Mothers ; to the end her Son might, with some colour, make the Proposal to her, or she to him. But *Ninyas* understanding her Design, had such horror of so unnatural a Fact, that he caused her to be Murthered, preferring the Crime of *Matricide* to that of Incest.

Thus the great *Semiramis* ended her Days after a Reign of 42 Years. *Ninyas* her Son succeeded her in the Monarchy, but did not Inherit any of her good Qualities, but all her bad ones : For he was so soft and Effeminate, that he scarce minded any thing else, but the Pleasures of Love. He chose *Ninive* to keep his Court therein, as did the Rest of his Successors, to the unfortunate *Sardanapalus*. This City was beautified by his Father *Ninus*, with all the Embellishments, Art and Industry cou'd invent ; and Fortify'd with Walls, Towers and Gates, suitable to the Richness and Grandeur of the *Assyrian* Monarchy. Here *Ninyas* shut himself up in his proud Palace among his Wives, Concubines and Eunuchs, as did the rest of his Successors, and were scarce seen by any Body else ; only they took this Precaution : They had a great Army continually Encamped about the Walls of *Ninive*, and these were duly changed every Year, and new Officers and Soldiers put in their place, to prevent Defection, or Conspiracies.

Ninyas reigned 38 Years, as *Julius Africanus*, *Eusebius*, and almost all Ancient Historians, especially *Syncellus* (whose Catalogue of the *Assyrian* Kings I follow in this Work) say.

There is no History now extant that gives any further Account of *Ninyas*, or scarce of any of his Successors to the Reign of *Sardanapalus*, except their Names and the Years of their Reigns, bating a few Words of *Teutamas* in the time of the *Trojan* War. So that, as to the rest, we are forced to give only the said Names and the Years each King had reigned.

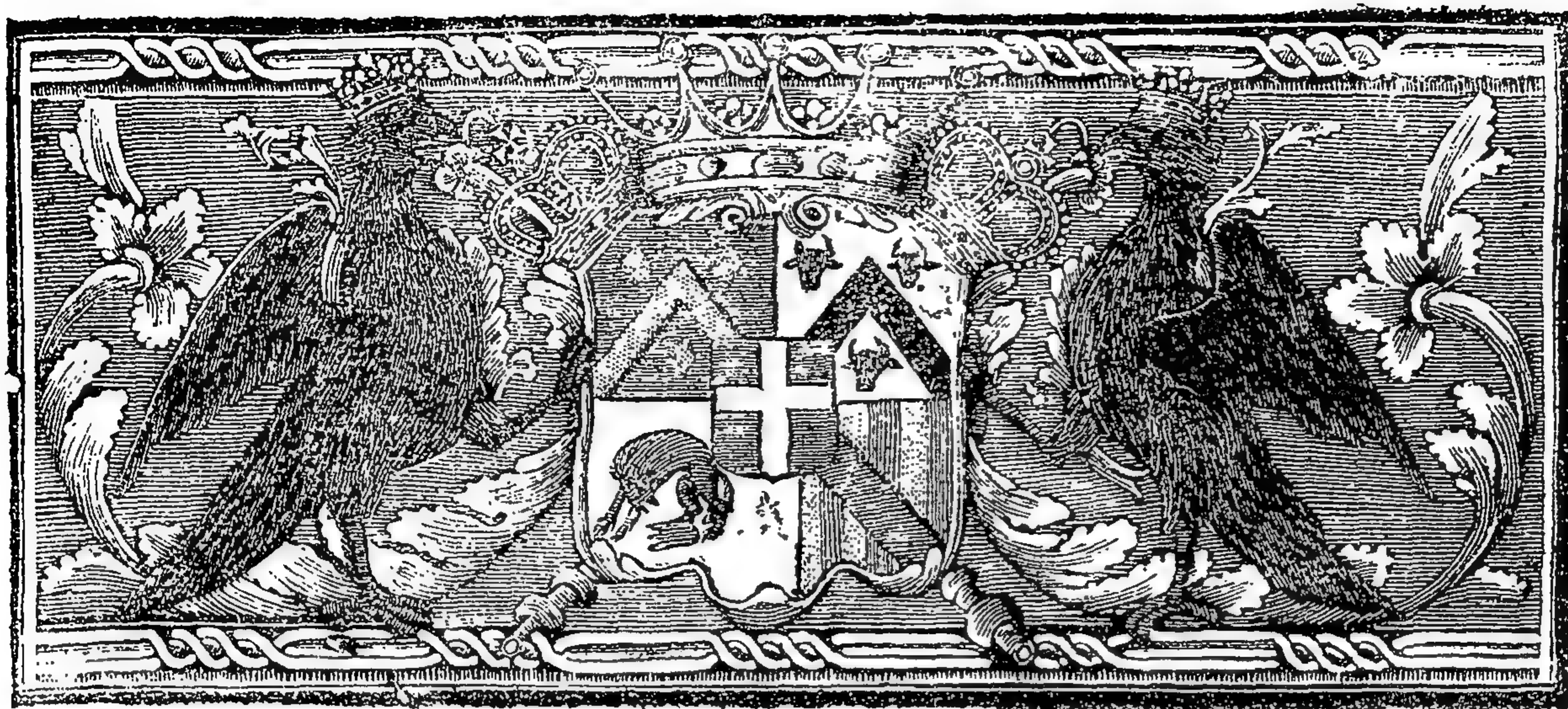
Arius succeeded *Ninyas* and Reign'd 30 Years. To *Arius* succeeded *Aralius* 40 Years : To him succeeded *Xerxes* 30 Years. To *Xerxes* *Ar-mamthres* 38 Years. To him succeeded *Belochus* 35 Years. *Baleus* to this, 52 Years. To *Baleus* succeeded *Sethos*, who Reign'd in all 32 Years; In the fifth Year of whole Reign *Moses* led the Children of *Israel* out of the Land of *Egypt* thro' the *Red-Sea*, unto the Deserts of *Arabia*. And here I shall put an end to the Prophane History of the Third Age of the World; and insert a Chronological Table of the Patriarchs of this Age Parallel'd with the *Assyrian* Kings of the same : Where I shall desire the Reader to observe, as I said before, that *Abraham* was fourteen Years in the Land of *Canaan* when *Belus* began his Reign in *Babylon*.

A Chronological Table of the Patriarchs, from the Calling of Abraham, to the Departure of the Children of Israel out of the Land of Egypt, parallel'd with the Kings of Assyria, unto the said Departure.

Patriarchs.		Assyrian Kings.	
<i>Abraham</i> was in the Land of <i>Canaan</i> when <i>Isaac</i> was born.	Years. 25	<i>Nabonadus</i> reign'd in <i>Babylon</i> , after <i>Abraham</i> came into the Land of <i>Canaan</i> .	Years. 14
<i>Isaac</i> , when <i>Jacob</i> was Born, was	60 Old.	<i>Belus</i> reign'd	55
<i>Jacob</i> when he went down into <i>Egypt</i> , was	130 Old.	<i>Ninus</i>	52
<i>Levi</i> begat <i>Cahath</i> after he had been in <i>Egypt</i> ,	17	<i>Semiramis</i>	42
<i>Cahath</i> , when his Son <i>Amram</i> was Born, was	40 Old.	<i>Ninyas</i>	38
<i>Amram</i> when <i>Moses</i> was Born, was	78 Old.	<i>Arius</i>	30
<i>Moses</i> when the Children of <i>Israel</i> left the Land of <i>Egypt</i> , was	80 Old.	<i>Aralius</i>	40
		<i>Xerxes</i>	30
		<i>Ar-mamthres</i>	38
		<i>Belochus</i>	35
		<i>Baleus</i>	52
		<i>Sethos</i> , when <i>Moses</i> led the Children of <i>Israel</i> out of <i>Egypt</i> , reign'd only	4
Total.	430	Total.	430

The Age of the World, when the Children of *Israel* left *Egypt*, according to the *Septuagint* Computation. 3943





THE
Fourth Age of the World,

CONTAINING

The Time from the Departure of the Children of *Israel*, out of
the Land of *Egypt*, unto the Building of *Solomon's Temple*.

BOOK II.

CHAP. I.

*Of Moses and the Children of Israel's Sojourning in the Desert. The
Laws given unto them; and the Ceremonies Instituted by Almighty
GOD, for his Divine Worship,*



WHEN *Moses* and the Children of *Israel* had pass'd the
Red-Sea, his first care was to give GOD thanks
for his and their Miraculous Delivery; and there-
fore he Sung a Spiritual Thanksgiving Song, and
left the same upon Record in the Scripture. Then
he mov'd forward to a Place call'd *Shur* in the De-
sert of *Arabia*. Here the Waters were so bitter
(for which Reason they were call'd *Marah*) that
the People cou'd not drink thereof; but GOD ca-
sed them of this Inconveniency, by ordering *Moses* to cast a certain Tree in-
to the Waters, which render'd them Sweet. From *Shur*, *Moses* remov'd
his Camp, and came to *Elim*; and from *Elim*, to *Sin*.

Exod. 15.

Exod. 16.

By this time the Children of *Israel* had been in the Wilderness six Weeks, and had consumed all their Provision of Bread and Meat : Being therefore pinched with Hunger, they murmur'd against GOD and *Moses* ; *Would to God* (say they) *we had died by the Hand of the Lord in the Land of Egypt, when we sat by the Flesh-pots, and when we did eat Bread to the full : For ye have brought us forth into this Wilderness, to kill this whole Assembly with Hunger.* GOD hereupon commanded *Moses* to tell them, *That in the Evening they should eat Flesh, and in the Morning be filled with Bread :* Accordingly the same Evening their Camp was filled with *Quails*, and the next Morning all the Land round about them was covered with that Bread, which was ever-since called *Manna*. This *Manna* was round and white, and tasted like Wafers made with Honey. And every Morning they were order'd to gather a certain Weight or Measure of it. According to the number of the Persons of each Family, allowing an *Homer*, which probably answers our Quart, or two Pound weight, to each Person; and what was wonderful in the gathering of this *Manna* is, that such as gather'd more than this Quantity, found upon measuring or weighing of it, that they had no more than an *Homer*, for each Person of the Family; and such as gather'd less, found, in like manner, that upon weighing or measuring the same, they had no lack in the Weight or Measure.

Thus did the Children of *Israel* gather, *Manna* every Day for Forty Years, except the *Sabbath*-Days; and that they might not want Bread on those Days, they were order'd to gather a double Quantity every sixth Day. Being thus provided with Bread from Heaven wherever they went : *Moses* went forward and pitched his camp at a place called *Rephidim*, upon the borders of the Country of the *Amalekites*. And here the People began to Murnur again for want of Water : Whereupon GOD commanded *Moses* to strike a Rock with his *Rod*; and having so done, there issued Water enough for the People and their Cattel. Mean while *Amaleck* the King of the *Amalekites* comes with a mighty Army to fight the *Israelites*, for coming upon the Borders of his Country. Whereupon *Moses* commanded *Joshua* to instruct an Army of chosen Men, and go Fight *Amaleck*, while he, and *Aaron*, and *Hur*, went up a Hill to Pray. Here it is very remarkable, that after *Joshua* had joined Battle with *Amaleck*, while *Moses* held up his Hands, the *Israelites* got the better of *Amaleck*; but when he let them down; *Amaleck* prevail'd : Which *Aaron* and *Hur* perceiving, put a Stone under *Moses*, and stayed up his Hands until the Setting of the Sun; by which time *Joshua* had routed *Amaleck* and all his Troops. This inhumanity of *Amaleck* GOD did so highly resent, that he commanded *Moses* to write down the same in a Book, that it might not be forgot; but that He might in due time take Vengeance of the *Amalekites* for it; which was effected in the Days of *Saul*, about seven Hundred Years after.

Exod. 19.

The way being clear'd by the defeat of *Amaleck*, *Moses* moved forward thro' the Country of the *Amalekites*, and Incamped in the Wilderness of Mount *Sinai*, in the third Month after the *Israelites* had gone out of the Land of *Egypt*. Here GOD commanded *Moses* to come up to Him to the top of the Mount : And order'd him to lay before the Children of *Israel* all the Miracles and Wonders He had done in their Favour; and to let them know, that in case they would obey his Voice, and observe his Laws and Statutes, they should be a peculiar Treasure unto him, and an holy Nation; and withal to give them in charge that they shou'd Wash and Sanctify them

themselves against the third Day, when they shou'd hear GOD's Voice from the top of the Mountain, pronouncing his Commandments to them.

Moses the faithful Servant and Prophet of GOD, goes down hereupon, and declares his heavenly LORD's Words to the *Israelites*, which they promise punctually to observe. On the third Day, the *Israelites* being Incamped round about Mount *Sinai*, Moses commanded them to draw near to it, but so as not to touch it. Then there appeared a great Smoke and Fire upon the top of the Mount, accompanied with dreadful Thunder, and the sound of a Trumpet, so exceeding loud, that all the People trembled. When these frightful Signs were over, GOD spake to the People so as to be heard by every one of them, and pronounced the Ten Commandments, so well known to all *Christians*, that it were superfluous to insert them here. Then Moses told the People, that *all these dreadful Signs, which they had seen and heard, were intended to imprint the Fear of God in their Hearts, that they might keep and fulfil His Commandments* : And having thus spoken, he charged them to tarry in that Place, and, in case any cause or strife shou'd happen, to referr the same to *Aaron* and *Hur* ; mean while he had gone to receive GOD's further Commands : And so went up the Mount, where he continued *Forty Days and Forty Nights*. Exod. 19.

Here GOD declared unto Moses the Laws, Statutes, Ordinances, and Ceremonies which He wou'd have the Children of *Israel* observe, in relation to the Offerings they shou'd make unto Him; The Sacrifices they shou'd Offer; The Tabernacles and Vessels and Instruments they shou'd make for His Divine Worship; The Consecration of the Priests and Levites that shou'd Administer at his Altar; And the strict observance of the *Sabbath-Day* : All which are at large Recorded in the Book of *Exodus*, from the 20th, to the 32d, Chapter.

When the Forty Days were past, and that GOD had made an end of giving his Commands to Moses, He put into his Hands *two Tables of Stone, Written* (saith the Scripture) *with the Finger of God, in which were contained the Ten Commandments*; and charg'd him to go down, for that the People had transgress'd his Laws. It seems they were impatient of Moses his delay in the Mount, and concluded they shou'd never hear more of him : Wherefore they address'd themselves to *Aaron*, and desir'd him to make them Gods, that shou'd go before them; adding withal, that they knew not what was become of Moses, the Man that brought them out of the Land of Egypt. *Aaron* hereupon bid them bring him the *Golden Ear-Rings* that were in the Ears of their *Wives, of their Sons and Daughters*; which being accordingly done. *Aaron* cast them in a Mold, and with a *Graving Tool* fashion'd the same into the shape of a Calf. When the People beheld this Idol, they cry'd out : *These are thy Gods, O Israel, which brought thee out of the Land of Egypt* : And having built an Altar, they offer'd Sacrifices unto it, and sat down to eat and drink, and rose up to Play. Exod. 32.

GOD being hereat exceedingly displeased, seemed resolved to destroy them all, if Moses wou'd consent thereunto. Behold (saith he unto Moses) *it is a stiff-necked People; Now therefore let me alone, that my Wrath may wax hot against them, and that I may consume them; and I will make of thee a great Nation*. But Moses, like a tender Father, interposed with all the earnestness of a bleeding Heart. Remember, O Lord, said he, Abraham, Isaac and Israel thy servants, to who Thou swarest by thine own self; and saidst unto them: *I will multiply your Seed, as the Stars of Heaven, and all this Land, that I have spoken of, will I give unto your Seed, and they shall inherit it for ever*. With these and many other feeling Arguments Moses endeavour'd to

gate GOD's Wrath : And so came down the Mount with the two Tables of Stone in his Hands. But as he drew near the Camp, he saw the Idol, *and the People dancing about it.* This was such a Heart-breaking to the Holy Man, that in the fury of his zeal he *took the two Tables and dash'd them in pieces against the Earth*; concluding, that it would little avail him to give a Law, written in Stones, to a People, who had so soon blotted the same out of their Hearts. Then he took the golden Calf, and ground it to Powder; reproach'd Aaron for his and the Peoples Idolatry, and caused all the Sons of *Levi* to gird their swords on their sides, and go over all the Camp, and Kill as many of their Brethren as they should meet. Accordingly the Sons of *Levi* went out, and slew about three Thousand of the People. When this was done, *Moses* returned to the Mount to intercede with GOD for the rest, and spoke so feelingly to Him on their behalf, that he prayed Him *either to pardon them that heinous Crime, or to blot his Name out of the Book of Life.* This was too feeling a Prayer to the Gracious GOD of *Israel* to want its effect : Therefore GOD commanded *Moses* to prepare two other Tables of Stone, in which he wrote again the same Commandments, as before; Order'd *Moses* to repeat a second Time His former Sayings, Laws and Statutes to the People, and to make an Ark, and a Tabernacle, with the several Vessels, and Ornaments proper for the Ministry of His Altar and Sanctuary, for the High Priests and the Levites; and told him, that He had induc'd two Men of his Brethren, *Bezaleel and Aholiab*, with the spirit of Wisdom and Knowledge, in order to do all manner of Work relating to the service of the Sanctuary.

Moses, the faithful Servant of GOD failed not, upon his coming down from the Mount, to execute all his Divine Master's Commands, and to cause the Ark, the Tabernacle, the Cherubins, the Table and Altar to be Made, according to the Model which GOD had shewn him on the Mount; as also all the Ornaments of Glory for the High Priest *Aaron*; and the Ornaments and Habits for the Sons of *Aaron*, and the *Levites*, as is at large set down in the last ten Chapters of the Book of *Exodus*. Then GOD gave *Moses* His Laws and Statutes, concerning the Rites and Ceremonies of the Consecration of the High Priest, the Priests, the Sons of *Aaron*, and the *Levites*; as also concerning the different sorts of Sacrifices He would have offer'd at His Altar : As the Holocaust, or Burnt-Offering, which He order'd, should be Offer'd in Acknowledgment of the Supreme Power and Dominion He had over Mankind; the Eucharistical, or Thanksgiving Sacrifice, which He would have the People offer, to give Thanks for Benefits receiv'd; the Propitiatory, or Pacifying Sacrifice, which He would have offered to pacify His Wrath when offended with the People for their Sins; and an Impetratory Sacrifice, which He would have offer'd, in order to obtain from Him, such Benefits and Blessings as they wanted : All which are at large Recorded in the Book of *Leviticus*, together with the Laws, Judgments and Statutes relating to Circumcision; the keeping of the Sabbath; the Passover; the Feast of unleaven'd Bread; the Feast of the New Moons; of their Holy Convocations; the Laws of Kindred, relating to Matrimony; the Duty to Neighbours and Strangers; the paying of Tithes to the *Levites*; the Purification of Women brought to Bed; the Jubilee, Years of Rest, &c. As also concerning the manner of their Encamping, and Decamping; the Captains, or Chief Leaders of each Tribe, and the order of their Marching, and pitching their Tents about the Tabernacle; as is to be seen in the Book of *Numbers*.

When

When all these Statutes and Ordinances were Perfected, and Recorded, Moses (by the special Command of GOD) chose out twelve Men, one of each Tribe, and sent them over the River *Jordan* into the Land of *Canaan*, in order to bring him an Account of the Land, and of the Strength of the Inhabitants thereof. Upon the Return of these twelve Men, Ten of them made their Report in the Presence of the whole Multitude, that, *indeed, the Land was a Land flowing with Milk and Honey, and that the Soil was exceeding Fruitful*; and as a Mark thereof, they brought with them a Bunch of the Grapes of the Land, of that Prodigious Bigness and Weight that two Men were forc'd to carry it upon a Pole; but then they added, that *the Country was very well Peopl'd, that their Cities were Fortify'd with Walls up to the Skie; and that there were Giants, the Sons of Anack, in the Land, Men of such Prodigious Bigness and Stature, that they themselves were but Pigmies, if compared to them.*

When the Children of *Israel* had heard these Words, they were struck with so much Fear and Terror, that they openly Murmur'd, and cry'd out against GOD and Moses. And notwithstanding all that Caleb and Joshua, the other two, cou'd say to the contrary, *that the God of Israel, who had deliver'd them out of the Hands of Pharaoh, and all the Egyptians, and had by his Omnipotent Power prepared them a Passage thro' the Red-Sea, cou'd, and wou'd deliver them out of the Hands of the Sons of Anack*; they persisted still, crying and weeping: *Wou'd God, say they, that we had died in the Land of Egypt, or wou'd God we had died in this Wilderness. Wherefore hath the Lord brought us unto this Land to fall by the Sword, that our Wives and Children should be a Prey? Were it not better for us to return into Egypt?* This did exceedingly displease GOD: Whereupon He swore in His Wrath, *That none of the People, who had seen His Miracles and Wonders, or that had murmur'd against Him, should ever enter into the Land of Canaan, except Caleb and Joshua.* And, tho' Moses and Aaron fell on their Faces, and besought Him for the People, yet wou'd He not reverse that Sentence; but commanded Moses to lead them back by the way of the Wilderness, where they continued Forty Years, until the last Man of them Died: Which, by the way, shews, that when Men continue to provoke GOD's Wrath, and fill up the measure of their Iniquity, GOD becomes inexorable, even to the Prayers and Intercessions of the best of Men for them.

Numbers 14.
2, 3.

The unfortunate Children of *Israel* being thus forced to return to the Wilderness, grew nothing better nor wiser for GOD's Threats and Judgments upon them: For in a short time after, Corah, Dathan and Abiram, Rebelled against GOD and Moses; and endeavour'd to create a Schism among the People; for which wicked Act they, and their Wives and Children, their Cattel, and Beds, and Tents, and all their Substance were swallow'd alive by the Earth. After this, they came to a place in the Wilderness, called *Zin*, where having no Water to Drink, they Murmur again, and fly out into their former Exclamations against GOD and Moses, for bringing them out of Egypt. Then GOD commanded Moses to strike the Rock that was before them, and that it should afford them Water enough. But, it seems Moses and Aaron were somewhat incredulous of this future Miracle: For Moses smote the Rock twice before the Water issued out; which so displeased GOD, that He declared unto Moses and Aaron, *they should not enter into the Land which He had sworn to give unto their Fathers*: So that when the Children of *Israel* had gone about part of the Land of *Edom*, and had Encamp-

camped at Mount *Hor*, GOD commanded *Moses* to take *Aaron* up the Mount, and to strip him of his Ornaments; and put the same upon his Son *E-leazar*: Which done, *Aaron* died upon the Mount. Then the Children of *Israel* marched by the Confines of the Land of *Edom*, and came to the Country of *Arad*, King of the *Canaanites*, which dwelt on the South of *Edom*. *Arad* having Intelligence hereof, came with armed Force to oppose their Passage; and in the first Conflict, defeated a party of the *Israelites*, and made some Prisoners: But the *Israelites* made a solemn Vow to destroy these *Canaanites*, and all their Cities, in case GOD wou'd deliver them into their Hands. GOD was pleased to Hear them herein, notwithstanding their Rebellious temper: For He deliver'd them into their Hands, and they did, to the letter, perform their Vow; yet did they not cease their Murmuring upon the very first hardship they met with: For the way round about the Land of *Edom* being very long, and uneasy for Travelling; and the *Edomites* refusing them passage thro' their Country; and even GOD forbidding them to Fight with them, because they were the Children of *Esau*, the Son of *Isaac*; they openly exclaimed against GOD and *Moses*, using their accustomed Reproach; *Wherefore have ye brought us out of Egypt? &c.* GOD hereupon sent fiery Serpents among them, which bit them sorely, that many of them died. This made them enter into themselves, and acknowledge their Fault: *We have sinned, say they to Moses, against God, and against thee; Pray unto the Lord that He take away the Serpent from us.* *Moses* prays for them; and GOD commands him to make a Brazen Serpent, and to put it up upon a Pole; and that such as were bitten by the fiery Serpents, shou'd, by looking upon this brazen Serpent, be cured of the venome of the Fiery Serpents; which, by the way, was a Type of *JESUS CHRIST* upon the Cross; it being most certain, that such as are bitten by the Old Serpent, the Devil, and look up upon *CHRIST Crucified*, that is, put their Confidence in Him, may be cured of the same.

Numb. 21.

When *Moses* had erected this Brazen Serpent, and the People had been eased of the Fiery Serpents, by looking thereupon; they march'd on, and came nigh the Country of the *Amorites*, and sent Messengers to *Sihon* their King, praying him to give them leave to pass thro' his Land, in the High-Road; assuring him they wou'd not decline to the right or the left Hand, nor even drink of his Water; but *Sihon* was so far from doing them this Act of Humanity, that he arm'd all his People, and came to Fight them. Whereupon the *Israelites* arm'd a Select Number of Men, fought the *Amorites*, defeated them, and took all their Cities.

Og King of *Bashan* having Intelligence hereof, armed his Men in like manner, and came to Fight the *Israelites*; but to his utter Destruction; for the *Israelites* Defeated and Killed him, and all his People; so as not to let a Man escape. By these two Battles the *Israelites* got two Countries; and having provided for their Security, they March'd forward, and came nigh the famous River *Jordan*.

Balak, the King of the *Moabites*, hearing that the *Israelites* were come to the Borders of his Country; and understanding how *Sihon* and *Og* had been treated by them; and withal being distrustful of his own Power to oppose them, had recourse to an Artifice, which did in some manner save him and his People for some time.

Numb. 22.

There was a certain Prophet in the Mountains of *Aram*, or *Mesopotamia*, called *Balaam*: To this Man *Balak* sent a splendid Embassy, with rich Presents; praying him to come to him, and to Curse the Children of *Israel*,
that

that so he might Fight, and over come Them. Balam receiv'd the Messengers, and Entertained them that Night, and consulted GOD upon the matter; but GOD expressly forbid him to go. On the Morrow Balaam told the Messengers, that GOD had forbidden him to go, and dismiss'd them. Balak being inform'd hereof, sent a more splendid Embassy to Balaam, with Promise of exceeding great Rewards, Provided he wou'd come and Curse Israel. But Balaam made answer, that if Balak had given him his House full of Silver and Gold, he wou'd not do otherwise than as God had directed him; however being very Covetous of Riches, he desir'd the Messengers to lodge with him that Night. GOD perceiving the Covetous Temper of Balaam, appear'd to him and told him, that he might go with the Servants of Balak, but that he shou'd not do otherwise than as he wou'd direct him. Balaam being hereupon mightily pleas'd, having in Prospect the rich Presents of Balak, rose early in the Morning, saddled his Ass, and went along with Balak's Messengers. This greedy Temper of Balaam was very displeasing to GOD; He therefore caus'd an Angel with a Flaming Sword in his Hand to stand before him in the Way: The Ass seeing the Angel, was frighten'd, and turn'd into the Field: Balaam hereupon struck the Ass to turn her into the Way. But the Angel stood in a Path between two Walls, so that the Ass cou'd not decline him, but by closing to one of the walls; and having so done, she crush'd Balaam's Foot against the Wall: This incens'd Balaam so as to beat the poor Ass more forcibly a second time. Then the Angel went before the Ass in a narrow Place, where there was no possibility of escaping. When the Ass saw the Angel before her; and her Master beating her to go forward, she fell down under him: This incens'd Balam to that degree, that he laid on the Ass more violently. GOD hereupon open'd the Ass's Mouth, and she spake these Words. *What have I done unto thee, that thou hast smitten me these three times? Because* (said Balaam) *thou hast mocked me: I wou'd there were a Sword in my Hand, for now wou'd I kill thee. Am not I thine Ass* (replied the Ass) *which thou hast ridden ever-since I was thine, unto this Day? Was I ever wont to do so unto thee?* Which said, GOD open'd Balaam's Eyes, and he saw the Angel before him with a Sword drawn in his Hand. Balaam falls upon his Face. The Angel speaks to him: *Why hast thou smitten thine Ass these three times? Behold I went out to withstand thee, because thy way is perverse before me: And the Ass saw me, and turned from me these three times: Unless she had turned from me, surely now also I had slain thee, and saved her alive.*

Numb. 22.

This fore Rebuke made Balaam to own his Fault. *I have sinned*, said he, *for I knew not that thou stoodest in the way against me: Now therefore, if it displease thee, I will get me back again.* This humble submission appeald the Angel; he therefore allowed Balaam to go with Balak's Messengers, charging him only not to speak but such Words as the LORD shou'd put in his Mouth. So Balaam went to Balak, who received him with a great deal of Joy; and after some Discourse, led him to the top of an high Mountain, where he might see all the Israelites in their Camp. Here Balak, at the request of Balaam, built seven Altars, and Sacrific'd Bullocks and Rams thereon. Mean while Balaam goes to consult GOD, who put Words of Blessing in his Mouth, which he was to utter in the presence of Balak.

When Balaam came back, he took up his Parable, and heap'd Blessings upon the Children of Israel. Balak being hereat surpriz'd, interrupted

Balaam. What, said he, hast thou done unto me? I took thee to Curse mine Enemies, and behold thou hast blessed them altogether. To which *Balaam* answer'd : Must I not take heed to speak that which the Lord hath put in my Mouth. Then *Balak* took *Balaam* to another Place, and there built Altars, and offer'd Sacrifices, as he had done before : But *Balaam* still blessed *Israel*. *Balak* takes *Balaam* to a third Place, offers Sacrifices ; and *Balaam* heaps more Blessings upon *Israel*. Tho' this did incense *Balak* so as to command *Balaam* to be gone out of his Country, yet he made such advantage of it, that he was like to destroy all *Israel* : For having understood by the different Blessings, which *Balaam* heaped upon the *Israelites*, that GOD would always protect them, so long as they fulfilled his Laws, he concluded that the only way to overcome them, was to corrupt their Manners ; therefore he sent the *Moabite* Women to tempt them, pursuant to the Advice which *Balaam* gave him. This Device succeeded so well, that, notwithstanding the Children of *Israel* were expressly forbidden by GOD's Law to have any carnal Commerce, either in Wedlock, or otherwise, with strange Women, they began to commit Fornication with the said Women ; and had not *Phineas*, the Son of *Eleazar* made an Example of one of the *Israelites*, and a *Madianatish* Woman, by running them both thro' with a Javelin in the very Fact, the Wrath of GOD would have consumed them all : This zealous Act of *Phineas* having appeased GOD's Wrath, *Moses* commanded the Children of *Israel* to destroy and plunder the *Madianites* upon account of their Women, which was accordingly done, and even *Balaam* was slain among them. Then *Moses* divided the Kingdoms of *Sihon* and *Og*, between the Tribes of *Reuben* and *Gad*, and half the Tribe of *Manasses* ; and, when this was done, he rehearsed, in the presence of the Heads of all the Tribes, the Miracles and Wonders which GOD had done in their Favour from the Day they left *Egypt* ; and even repeated the Sum of all the Judgments, Laws and Statutes which GOD commanded them to observe ; pronouncing to them the Blessings that shou'd attend them upon the observance of these Judgments, Laws and Statutes ; and the Curses and Woes that shou'd fall upon them, upon the Transgression thereof, as is at large Recorded in the Book of *Deuteronomy*.

By this time the Forty Years of the Sojourning, or rather wandering of the Children of *Israel* in the Wilderness, were expir'd ; and all the Men that left *Egypt* above the Age of twenty Years were dead, except *Joshua*, *Caleb* and *Moses*. Then *Moses* committed the Care of the five Books of the Law to the Priests and *Levites*, laid Hands upon *Joshua* and indued him with his Spirit ; declared unto the *Israelites*, that God had chosen him to be their Captain and Leader, and that he would bring them into the Land of *Canaan*. So *Moses*, by the special Command of GOD, went up the Mount *Nebo*, and coming to the Top thereof, he look'd about and saw all the Land of *Canaan*, but enter'd not into it : For he died there on the Mount, and was buried in the Valley in a Sepulchre which no Man knoweth to this Day. Thus died *Moses*, the great Servant of God, and Legislator of *Israel*, at the Age of 120 Years, the last Forty Years whereof he spent in Governing and Conducting the most Rebellious, Uneasy, Murmuring People that ever saw the Sun. His Virtues were so Transcendent, that it is much easier to admire than to express his true Character. For as *Abraham* was famous, for his Faith in GOD ; *Isaac* for his Fear of GOD (who in Scripture is called the Fear of Isaac) and *Jacob* for his Obedience to GOD ; so *Moses* was eminently famous for all Three, and over and above, for Meekness,

Patience, Signs and Wonders, so as to restrain, in a manner, the Omnipotent Power of the ALMIGHTY. In a Word, he was to the Children of *Israel*, in Love and Affection for their welfare, and in zeal for the Law of GOD, what Saint *Paul* was to the Christians in both these Points; for as St. *Paul* wished *he might be accursed from CHRIST for his Brethren*; so *Moses* prayed GOD *to forgive the Sins of his People, or to blot his Name out of the Book of Life* : And as St. *Paul* was ready to revenge all Disobedience to the Laws of JESUS CHRIST ; so *Moses* his zeal for the Law of GOD ^{2 Cor. 10, 6.} prompted him often to take vengeance of those who transgressed the same.

C H A P. II.

Joshua and the Children of Israel pass the River Jordan dry shod, and enter into the Land of Canaan. They take and burn Jericho. A Select Number of them go to Hai, but are repulsed. They go in a greater Number, take it and burn it. The Gibeonites by a cunning wile deceive the Israelites. All the Kings of the Land of Canaan arm, and fight against them. Joshua Commands the Sun to stand. The Israelites defeat all their Enemies, and Joshua divides all the Land among them,



AFTER the Death of *Moses*, *Joshua* takes upon him; pursuant to GOD's Commands, the Conduct of the Children of *Israel*, and orders them to be in a readiness to pass over the River *Jordan*, on the third Day. Mean while he commands the Priests to carry the Ark of the Covenant, and to walk before the People to the brink of the said River, which at that time had over-flow'd its Banks, as the Scripture observes. On the third Day, the Priests car-

ried the Ark, and enter'd the River; and that the Multitude might know, that their God was with *Joshua*, as he had been with *Moses*; The River divided and afforded them passage dry shod, as the Red-Sea had done before in the Days of *Moses*; only with this difference, that whereas the Water in the Red-Sea stood like Walls on both sides of the People, while they pass'd thro' it; that of *Jordan* stood only on the one side, and what was on the other glided away towards the Sea, leaving a dry Bed for *Israel* to pass over.

When *Israel* had arrived at the Banks on the other side of *Jordan*, and had erected a Monument of their Miraculous Passage, GOD commanded *Joshua* to cause all the Children of *Israel*, who had been born in the Wilderness for the space of Forty Years, to be Circumcised, and to Celebrate the

Passover : Which done, the *Manna* wherewith they had been fed Forty Years ceas'd ; and the People did eat of the Corn and Fruits of the Land of *Canaan*, in the Plains of *Jericho*. Then *Joshua* commanded the *Israelites* to begirt *Jericho*, which was closely shut up, and to March round about it once every Day for six Days, the armed Men in the Front and Rear, and the Priests in the Center, carrying the Ark, with seven Priests going before them sounding their Trumpets. When this was done, on the Seventh Day *Joshua* commanded them to go round about the City seven times that Day, which being accordingly perform'd, he order'd the whole Army to shout most loudly, which done, the Walls of *Jericho* fell flat to the Ground. Then *Joshua* commanded the *Israelites* to enter the Town, and to put to the Sword Man, Woman and Child, except *Rahab* the Harlot and her Family, who had receiv'd the Spies and conceal'd them ; as also to destroy with Fire and Sword the City and every thing in it, except the Gold and Silver, and the Vessels of Brasis and Iron, which he order'd to be put in the Treasury of the Ark, call'd in Scripture the House of the LORD ; In a Word to make an *Anathema*, of every thing in *Jericho*.

Joshua 6.
+ An accur-
sed Thing.

Tho' the *Israelites* did (to one Man) punctually execute, in this matter, GOD's orders, signified to them by their Conductor *Joshua* : Yet the Transgression of this single Man was like to kindle GOD's Wrath against them all. For when *Jericho* was destroyed and consumed by Fire, *Hai* being the next City to them, it was thought advisable to send only about three Thousand Men to take it, because it was but a little Place : But they no sooner appeared before *Hai*, when the Men of the City sallied out, and put them to Flight, killing six and thirty of them, and routing all the rest. When the news of this Disaster came to *Joshua*, he rent his Clothes, fell on his Face before the Ark, and expostulated with God upon the fatal consequences that would attend such a Miscarriage. GOD hereupon told *Joshua* that the People had transgress'd His Commands, and had taken of the accursed Thing, and put it among their Stuff ; and that therefore they cou'd not stand before their Enemies whilst that accursed Thing was among them.

Joshua 7.

Then *Joshua* arose, called all the People together ; and cast Lots upon every Tribe and Family ; for this was the Custom among the *Israelites* to detect the guilty Person, and was guided by the Hand of GOD, so as, that the Lot fell always upon the Criminal. Lots being then cast upon the twelve Tribes, the guilty Lot fell upon the Tribe of *Juda*. This Tribe being Number'd by Families the same fell upon the Family of the *Zabites*, these, being Number'd Man by Man, the Lot fell upon the House of *Zabdi*. And lastly *Zabdi's* Household being Number'd the Lot fell upon *Achan*. Then *Joshua* commanded him to give Glory to the God of *Israel*, and to confess his Fault.

Achan answer'd : *I have indeed sinned against the Lord God of Israel. When I saw among the Spoils a goodly Babilonish Garment, and two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels Weight ; I cover'd them, and took them, and behold they are hid in the Earth in the Midst of my Tent, and the Silver under it.* *Joshua* hereupon commanded his Tent to be examin'd, and having found the Garment, the Gold and the Silver, as *Achan* had said, he caused *Achan*, his Sons and Daughters, his Oxen and Asses, and Sheep, his Tent, and all that he had to be brought to the Valley of *Achor*, together with the Gold and Silver, and the Garment. And there all *Israel* stoned to death *Achan* and all the Living Creatures that belonged to him, and then consumed with Fire all his and their Bodies, and

all his Substance and even raised a heap of Stones over them, as a perpetual Monument of GOD's Judgment upon such as transgress His Commands.

The Wrath of GOD being thus appeas'd, *Joshua* found no great difficulty in taking the City *Hai* : For having plac'd some Men in Ambush behind it, and leading the Army towards the Town, that the Men of *Hai* might rush out upon them, as they had done before, and leave their Gates open; He caus'd his Army to retire as if they intended to fly away; the Men of *Hai* seeing them retire pursued them far from their Gates : Mean while, *Joshua's* Men, who lay in Ambush, got into the Town, and set it on Fire. When *Joshua* perceiv'd that the Town was taken, and set on Fire, he caus'd his Men to Face about and to attack the Men of *Hai*, who seeing their City on Fire and being set upon in Front and Rear, they lost their Courage, and were all put to the Sword. Joshua 8.

When the *Gibeonites* who were the next Neighbouring People to *Hai*, understood that *Jericho* and *Hai* had been destroy'd with all their Inhabitants by the Children of *Israel*, they concluded, that they themselves wou'd soon undergo the same fate unless timely prevented. They therefore send Ambassadors in tatter'd old Clothes to *Joshua*, and to the Princes of the Children of *Israel*; and being introduc'd they speak after this manner : *We are come from a far Country, and are sent by the Elders of our People, having heard of your Fame, and of all the Wonders which your God has wrought in in your Favour. Now make ye a League with us, and we will be your Servants. This our Bread we took hot for our Provision out of our Houses, on the Day we came forth to go unto you; but now behold it is Dry and Mouldy: These Bottles of Wine, which we filled were New, and behold they are Rent, and these our Garments and our Shoes are become Old, by reason of the very long Journey.* *Joshua* hereupon made Peace with them, and promis'd them that they shou'd live, and the Princes of the *Israelites* swore thereunto, but did not consult the Mouth of God.

Three Days after, the Children of *Israel* found that the *Gibeonites* were the next Inhabitants to the Men of *Hai*, and began to Murmur against *Joshua*, for making a League with them. *Joshua* sends for the *Gibeonites*, and expostulates with them for deceiving him; but cou'd get no other Answer than that *it was the fear of their Lives which put them upon devising that Wile.* Whereupon *Joshua* condemned them to be *Hewers of Wood, and Drawers of Water to the Children of Israel for Ever*; but spared their Lives, because he, and the Princes of the People had solemnly promis'd that they shou'd Live. Joshua 9.

When the Kings of the *Amorites*, *Adonibezec*, King of *Jerusalem*; *Hobam*, King of *Hebron*; *Piram*, King of *Jarmuth*; *Japhia*, King of *Lachish*, and *Debir*, King of *Eglon* understood, that the *Gibeonites* had made a League with *Joshua*, and the Children of *Israel*; they came with all their Forces to make War upon them. *Joshua* having Intelligence hereof, came to their Assistance, and Fought with these five Kings, and their numerous Hosts, and defeated them : And forasmuch as *Joshua* perceived that many of his Enemies might escape by the favour of the Night, he lift up his Voice in the presence of the *Israelites*, spoke to the LORD, and commanded the Sun to stand, saying : *Sun, stand thou still upon Gibeon, and thou Moon in the Valley of Ajalon.* So the Sun stood still the space of about a whole Day, and gave the *Israelites* an opportunity of destroying all their Enemies. The five Kings they hung upon Trees, and all the rest they put to the Sword. Then they marched forward, took their Cities; and put all the Inhabitants to the Sword also. Joshua 10.

When the Kings of the *Canaanites*, of the *Hittites*, the *Jebusites*, and *Perizites* understood how the *Israelites* had destroyed the Kings of the *Amorites*, and took their Cities, they gathered together a mighty Host numberless as the Sand of the Sea, and came to Fight against them. *Joshua* prepares for Battle, being thereunto encourag'd by the GOD of *Israel*, who promised him, that *the next Day he would deliver his Enemies into his Hands*. On the Morrow the Battle was Fought, and as GOD had promised, so it fell out: For the *Israelites* defeated them so as not to leave a Man that was not put to the Sword. The consequence of this great Victory was the Taking and Possessing almost all the Land of *Canaan*, which was before possessed by one and thirty Kings, who were all slain by the *Israelites*, under the Conduct of *Joshua*.

Joshua 14.

Thus *Joshua* ended this great War; and then he, together with *Eleazar* the High Priest, and the chief Men of each Tribe divided by Lot the whole Land among the Children of *Israel*, Circumscribing each Tribe within its own Bounds; giving to the Tribes who were greater in the Number of Families, a larger Extent of Land, and to the lesser, a less Extent, only that to the Tribe of *Levi* he gave no Inheritance, because GOD was their Inheritance, except a few Cities to dwell in, with their Suburbs to feed their Cattle, as it is at large Recorded in the Ten last Chapters of the Book of *Joshua*.

When these things were settled, and that the Children of *Israel* had rest from their Enemies; *Joshua* call'd together the Elders, Rulers, Judges and Officers of all *Israel*, and made them an Excellent Speech; laying before them, the wonderful Providence and Mercies of GOD, and his singular Care and Protection of them; the Miracles and Wonders He had wrought in their favour, the Laws, Statutes, and Ordinances he had given them, and the Miraculous Inversion of the order of Nature, to facilitate their Conquests and Victories; how he had gone before them, fought their Battles, and struck his Terror into their Enemies, so as that they cou'd not stand before them: How they had sat down, and dwelt in Cities which they had not built, and possessed Vineyards and Olives which they had not planted; in a word, inherited a Land flowing with Milk and Honey, with Wine, Oil, and Must; and no Satan or Adversary to frighten or molest them; and then concluded with the most pathetick Admonition, conjuring them to observe and fulfil the Laws, and Statutes, and Ordinances of the God of Heaven, who had so miraculously given them Rest from their Labours, and settled them in the Land He had promised their Fathers; adding withal, that in case they should neglect the Performance of their Duty to Him, He would abandon them, and leave them to be a Prey to their Enemies: And then *Joshua* the servant of the Lord, wrote these Words in the Book of the Law of God, and died, being an hundred and ten Years old.

Here the sacred Text fails us in the Exact Computation of the Time that elapsed since the Children of *Israel* passed the River *Jordan* to the death of *Joshua*, as also of the Time, from his death to the last of the Judges; there being no mention in Scripture of the length of the *Anarchies*, or *Interregnums* between these Judges. This point of Chronologie, has, indeed, rack'd the Minds of the most ingenious Men of the last Age; some asserting the whole Time from the going of the Children of *Israel* out of the land of *Egypt* to the building of *Solomon's Temple*, to be only 480 Years, pursuant to the Text. 3. Reg. 6. *And it came to pass in the four hundred and four score Year, after the Children of Israel were come out of*

the land of Egypt, in the fourth Year of the Reign of Solomon, that he began to build the House of the Lord. Others perceiving this Text to clash with that of Saint Paul, who says, that the Time even of the Judges unto Samuel was four hundred and fifty Years. And after that he gave unto them Judges, about the space of four hundred and fifty Years until Samuel the Prophet, Acts 13. 20. Maintain, that the said Time was 580 Years, which indeed can be no less, but rather more, if you add unto St. Pauls 450 Years, the fourty Years in the Wilderness, the Time that Joshua and the Elders reign'd before the Judges, the Reigns of Samuel, Saul and David after the Judges. To clear this Difficulty then, we must have Recourse to Josephus, to the ancient Ecclesiastical Historians; to the Holy Fathers, and to prophane Authors, who wrote the Egyptian and Grecian Histories long before the Birth of Christ: Not but that the sacred Text is of great Use to us in the same; for it marks expressly the Time each Judge ruled, and the Years of the different Servitudes of the Children of Israel: But for as much as it doth not express how many Years Joshua reign'd, nor how long the Israelites were govern'd by the Elders who had seen the Miracles and Wonders of the Lord; being content to say only, *That the People served the Lord all the Days of Joshua, and all the Days of the Elders, that outlived Joshua, who had seen all the great Works of the Lord;* Nor even how long the Israelites continued to do evil in the sight of the Lord, at different Times, before He delivered them into the Hands of their Enemies, it is impossible to tell exactly by the sacred Text, how many Years elapsed from the Death of Moses to the Days of Samuel the Prophet.

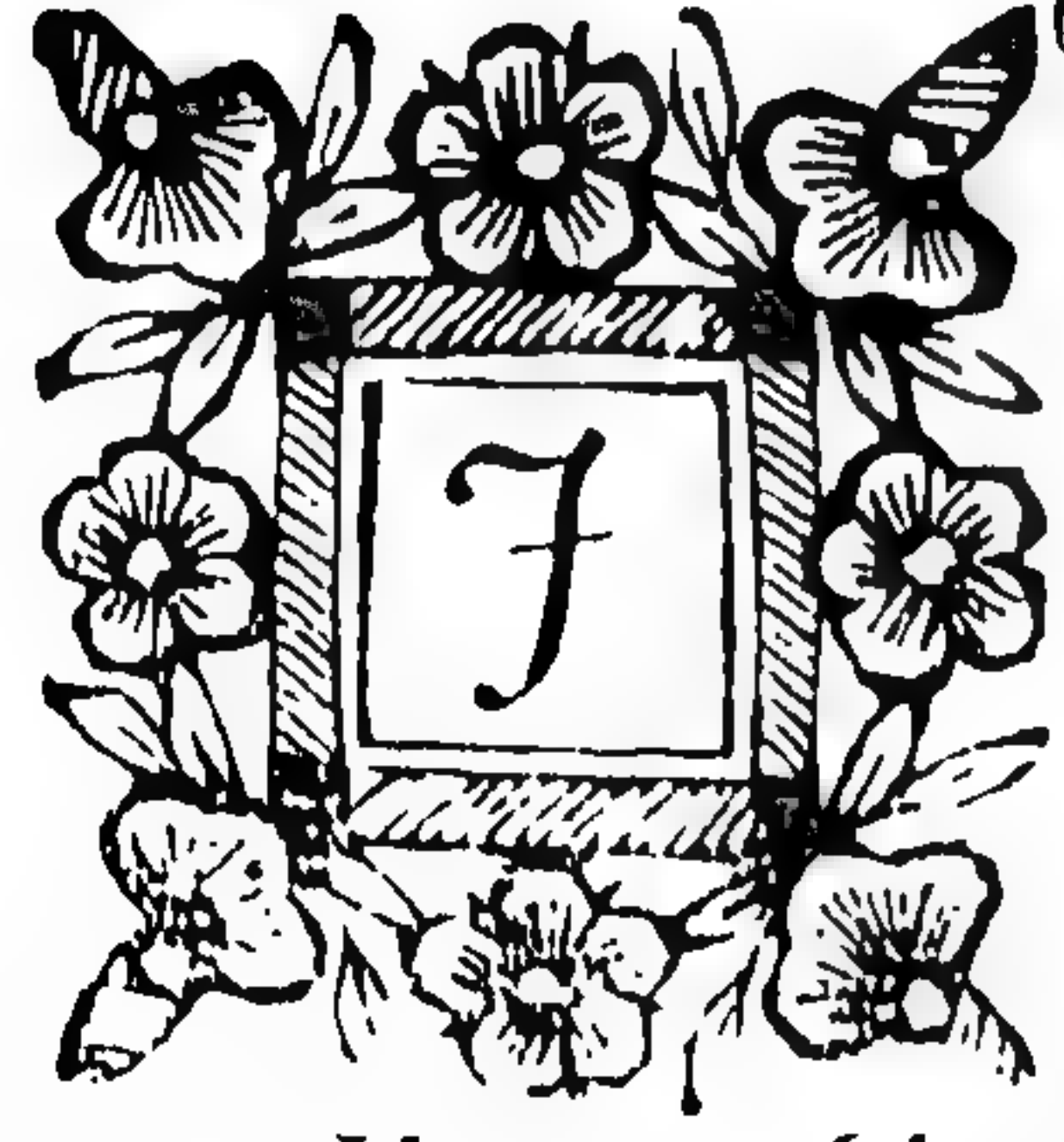
This being the only great difficulty that occurs in the Chronologie of the sacred Text, it will be requisite to take some pains to clear the Point. I shall therefore endeavour to shew in the following Chapter, 1st. That Joshua governed the Israelites 27 Years. 2. That the Elders, who had seen the great Works of the Lord, governed them for the space of 50 Years. 3. That there were very considerable Anarchies, betwixt the Judges, mention'd in the Scripture; And, 4. That the Time from the going of the Children of Israel out of the Land of Egypt, unto the laying of the Foundation of the Temple of Solomon, is in all 873 Years.



CHAPTER III.

Of Joshua and the Elders : Of the Anarchies which were betwixt the different Judges, Proofs of these matters taken from Josephus, from the Holy Fathers, and from the Egyptian and Greek Historians.

- I.



Josephus * tells us, that Joshua died at the Age of 110 Years, having Govern'd the Children of Israel 25 Years. Thus we read in all the Printed Copies, of this Historian that I cou'd as yet see; but I am apt to believe, there is a Mistake in these Copies, and that Josephus wrote 27 Years : For all Antiquitie that wrote after him, and in all Probability copied him, allow that Joshua Govern'd the Israelites 27 Years. Clemens alexandrinus. Lib. 1. Stromat. says, Joshua Govern'd the Israelites 27 Years : Julius Africanus, and Eusebius in Chronic.

* Lib. 5. Cap. 1.

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lay

say the same thing. So doth *Lactanius*, *Institut. Divin. Lib. 4. Cap. 5.* *St. Augustin Lib. 18. de civit. Dei. Cap. 2.* *Sincellus in Chron.* and many others. So that there is no manner of doubt of his Governing so many Years. Nay the Scripture it self insinuates that he Govern'd many Years. For we read *Joshua Chap. 11. v. 18.* That *Joshua made War a long time with all those Kings*; that is with the Kings of Canaan. And again. *It came to pass a long time after, that the Lord had given rest unto Israel from all their Enemies round about, that Joshua waxed Old, and stricken in Years. Josh. 23. 1.* And indeed he cou'd not be well suppos'd to take up less time in destroying one and thirty Kings, taking a vast Number of Cities Fortify'd and Wall'd even to the Skies, as the Scripture saith; subduing the Giants the Sons of *Anack*, and dividing the Land by Lot and equal Portions among a Multitude of no less Number than six hundred thousand Men, besides Widows and Orphans; all which *Joshua* perform'd being then Old and well stricken in Years, as the Scripture saith *Josh. Chap. 23. v. 1.*

2. And as to the time, the Elders Governed the *Israelites* after the death of *Joshua*, the Scripture says only, that *the People served the Lord all the Days of Joshua, and all the Days of the Elders that out-lived Joshua, who had seen all the great Works of the Lord, that he did for Israel, Judges, 2. 7.* These Elders were the Little Ones, which were under the Age of twenty Years at their departure from Egypt. For the Sacred Text tells us, *Numb. 14. 31. that such of the Children of Israel as were under that Age, should go into the Land of Canaan.* Let us then suppose the longest Livers of these Elders to have been ten Years Old when they left Egypt (for at that Age they might very well see, and take notice of the Miracles and great Works of the LORD.) Add to this the 40 Years in the Wilderness, the 27 Years that *Joshua* Governed, and 50 more, and they make in all but 127 Years, was a very ordinary Age for Men in those Days. Nay, *Moses* and *Aaron* themselves wanted but little of coming to that Age: Nor do we find that they died of Old Age; but GOD punish'd them for not believing readily His Words, and, in their Persons, the People, for their Obstinacy, so as that they shou'd not enter the Land of Promise. I shall therefore conclude that *Calch*, and the Elders who were much Younger than him did Govern the *Israelites* after the death of *Joshua*, for the space of 50 Years. This was the Opinion of *Julius Africanus*, and *Sincellus*, as also of *St. Maximus* in his Treatise of the Times, as the Learned *Petavius* informs us. *Pag.*

*Sincel in
Chronograph. 351.*

3. Now as to the *Anarchies*, or the time that effluxed between the death of the last of the Elders, who had seen the great Works of the LORD, and the first of the Judges which was *Othniel*, or that pass'd between his death, and the Government of the next Judge, the Scripture is altogether silent, and only says in several Places: *In those Days there was no King in Israel, that is, there was no Ruler or Governour.* And again: *And it came to pass when the Judge was dead, that they return'd and corrupted themselves more than their Fathers, in following strange Gods, and Serving and adoring them. Jud. 2. 19.* but that there were considerable *Anarchies* between the Government of the Judges is most certain. For it is not to be imagin'd that such a vast Number of People shou'd immediately fall away from the Worship of the GOD of Heaven, who had done such wonderful Works in favour of their Fathers, and whose Laws they had in their Hands, and the Practice of his Worship before their Eyes, perform'd by their Parents; but that they fell away from it by degrees, associating with the Heathens that were round

round about them, giving their Daughters in Marriage to their Sons, and taking the Daughters of these Heathens to be their Wives, as the Scripture often reproacheth them; all which must have been a Work of Time; and for which GOD was so highly provok'd, as to deliver them up into the Hands of their Enemies. Nor is it reasonable to imagine that GOD wou'd immediately deliver up his own chosen People, to whom He was always very Merciful, upon the first Fault; or upon a Fault of a few of them, but it is to be presum'd that He did rather bear with them, until they had Universally in a manner declin'd from his Laws and Ordinances, which must also have been the Work of Time. So that there is no Room left, in my Opinion, to Doubt, there were considerable *Anarchies* from the death of the Elders to the time of *Samuel*.

Now of how many Years each of these *Anarchies* consisted is the great difficulty, which I shall endeavour to clear by the Authority of the Authors and Historians above mention'd.

To begin with the *Jews*. These People hold by Tradition, that the Law of *Moses* was to continue 2000 Years, as may be seen in several Places of their *Talmud*, or Book of Traditions. I must own I shou'd not lay any great Stress upon the Traditions of the Modern *Jews*, contain'd in the *Talmud*; nor consequently upon this, had it not been Authoris'd by the *Jews* who flourish'd in the time of the Apostles. *Josephus* and *Philo Judæus* do positively assert, that the Laws of *Moses* continued 2000 Years. *Josephus* in the Preface to his Books of the Antiquities of the *Jews*, has these Words : *Moses was born more than 2000 Years ago, which are Ages that preceded all the fictions of the Poets* And, Lib. 20. Antiquit. Cap. Ult. *We have Recorded (in this Volume) an uninterrupted Succession of High Priests for the space of 2000 Years.* And this he repeats in his first Book against *Apion*.

Philo Judæus, as *Eusebius* informs us in the 8th. Book de præparat. Evang. Cap. 2. Says these Words : *Mirabile mihi videtur duobus annorum millibus, imo Majore tempore jam fere transacto, non enim exquisitissime annorum possum dicere numerum, nec verbum unum in Lege illius esse immutatum.* It is wonderful to me that for the space of 2000, nay more than 2000 Years, for I cannot exactly tell the Number of Years, not one Word was changed in the Law of *Moses*. These two Learned *Jews* were Contemporaries to the Apostles; they were so well read in the Antiquities of their Nation, so Learned in the Laws and Customs of their Country, and so Sincere and Upright in their Manners, that we may as well question whether the most Learned Doctors of our Church know the Number of Years since the birth of CHRIST, as *Josephus* and *Philo Judæus* the Number of Years since the Law of *Moses* to their own Days.

Josephus and *Philo* were not the only who asserted this Opinion; the Egyptian and Greek Historians, and even the Ancient Fathers of the Church held the same.

Manetho the Egyptian Priest, who wrote the History of the Egyptian Dynasties in the Reign of *Ptolomy Philadelphus*; *Ptolemy* the Mendesian an Egyptian Priest also, who wrote his History of the Kings of Egypt, under *Ptolomy Euergetes*; *Apion* of Alexandria, who wrote also of the Kings of Egypt, and was contemporary to *Josephus*; these three affirm, that the Children of Israel left the Land of Egypt under the Conduct of *Moses* in the Reign of *Themosis*, or *Amosis*, King of Egypt, at the time that *Inachus* the first King of *Argos* reign'd in Greece. *Tatianus* one of the most Learned Men

in the Primitive Church, speaks thus of *Ptolomy the Mendesian*, *Orat. contra Græcos*. *Extant Annales Egyptiorum diligentissime concinnati, & rerum in eis contentarum Interpres est Ptolomæus, non quidem Rex, sed Mendæsius Sacerdos. Is ubi gesta Regum narrat Sub Amasi Egyptiorum Rege Judæos ex Egypto migrasse testatur in suam regionem Moſem Ducem secutos; sic autem scribit: Amasis fuit tempore Inachi.* There are extant the *Annals of the Egyptians most carefully compiled, and the Interpreter of the things contain'd in them is Ptolomy, not the King, but the Mendesian Priest. This Priest, where he relates the Actions of the Kings, attesteth, that the Jews went out of Egypt in the Reign of Amosis King of Egypt, having follow'd Moſes their Captain: Thus he writeth: Amosis was in the time of Inachus.* *Tertulian* in his *Aplogetick*. *Cap. 19.* affirms that *Moſes* was contemporary to *Inachus*: *Argivo Inacho par est ætate; quadringentis pene annis, nam & septem minus Danaum et ipsum apud eos vetustissimum, prevenit.* *Clemens Alexandrinus Lib. 1. Strom.* Says the same thing: So doth *Theophilus Lib. 3. ad Autholycum.* And *Justinus Martyr orat. cohort. ad Græcos*, not only asserts the same but also assures us, that *Helanicus, Philocorus Tallus, Polyhistor, and Apion of Alexandria* are of this Opinion: His Words are these. *Apion Possidonij filius in suo adversus Judæos commentario, atque in quarto Historiarum libro, dicit: Regnante apud Argos Inacho, ab Egypti Rege Amalide secessisse Judæos, quibus Moſes præfuit. Suffragatur omnibus istis Ptolomæus Mendæsius, qui res Egyptiacas scripsit. Tum autem & qui Atheniensium gesta Memoræ mandarunt, Hellanicus, & Philocorus; item Castor, Tallus & Alexander Polyhistor sive multiscius.* Nay *Eusebius* himself, who was the first that contracted the Times, and makes *Moſes* contemporary to *Cecrops*, for which he has been often Reprov'd and Corrected by *Syncellus* and others, owns that the Ancient Historians before him, as well Heathens and Jews, as Christians did maintain that *Moſes* was contemporary to *Inachus*. *Moysem (says he) gentis Hebrææ, qui primus omnium Prophetarum ante adventum Salvatoris divinas leges sacris litteris explicavit, Inachi fuisse temporibus, eruditissimi viri tradiderunt.* *Ex nostris Clemens, & Africanus & Tatianus; ex Judæis Josephus et Justus, veteris Historie Monumenta replicantes.* He might have added *Tertulian*, and *Justinus Martyr*, and all the Ancient Writers that preceded him, as well Jews and Heathens as Christians: So that there is no manner of doubt, but that *Moſes* and *Inachus* were Contemporaries.

Præf. in Lib.
poster. Chron.

Now from the Time of *Inachus* to the Reign of *Danaus*, who was Brother to *Sethosis*, or *Sesosthis* as the *Greeks* call him, and who having fled from *Egypt* to shun the Wrath of his Brother, was chosen King of *Argos*, there passed 420 Years. For *Josephus* tells us, in his first Book against *Apion*, that from *Themosis*, or *Zimosis*, in the beginning of whose Reign the *Israelites* left *Egypt*, unto the Reign of *Sethos*, or *Sethosis*, which was the *Sesosthis* of the *Greeks*, and his Brother *Armais* or *Danaus* there passed 393 Years, and a little before, he says that *Sethosis* or *Sesosthis* was called *Egyptus*, from whom *Egypt* took it's Name, and *Armais*, *Danaus*, by the *Greeks*. This he repeats again in the beginning of his second Book against the said *Apion*. And indeed very right; for this is the number of Years that *Julius Africanus* gives to the *Egyptian* Kings from *Pharao Zimosis* to the Beginning of the Reign of *Sethosis*, or *Sesosthis*, and his Brother *Armais*, or *Danaus*; and is the 18th Dynastie of the *Egyptians*. *Tertullian* in his *Apolog.* *Cap. 19.* Gives this Dynastie the same number of Years. *Argivo Inacho (Moſes) par est ætate; quadringentis pene annis nam et septem minus,* Da-

Danaum, & ipsum apud vos vetustissimum, prævenit. And *Tatianus. orat. cont. Græcos*, seems to say the same thing: For he affirms that there were ten Generations under so many Kings, from *Inachus* to *Danaus*; whose Reign could not well come much short of that Number, in those Days.

I had observed before, and even proved by undeniable Authority, that *Moses* and *Inachus* were Contemporaries; so that if I prove, that from the Reign of *Inachus* to the Destruction of the Temple under *Titus Vespasian*, when the Law of *Moses* ceased, there effluxed 2000 Years, I will consequently prove that the said Law continued 2000 Years.

From the Beginning then of the Reign of *Amosis* King of Egypt, *Inachus* King of *Argos*, and *Moses* their Contemporary, unto the beginning of the Reign of *Sethosis* or *Sesostris*, and his Brother *Armais* or *Danaus*, there passed 393 Years (for so is *Josephus* to be understood when he says, that there were so many Years from *Themosis* or *Amosis*, to *Sethosis* or *Sesostris*, and *Armais*, or *Danaus*.) To which if you add twenty seven Years that passed of the Reign of *Sethosis* or *Sesostris*, when *Danaus* his Brother was vested with the regal Dignity at *Argos*, after the death of *Sthenelus*, you will have 420 Years as aforesaid.

The Ancient Chronicle of *Athens* engraven on Marble, which the great Earl of *Arundel* caused to be brought to *Oxford* from the Isle of *Patros*, one of the *Cyclades*, with great Cost and Labour; and which all the learn'd look upon as an inestimable Treasure, both for its Antiquity and Use, in settling the different Epocha's of the *Athenian* and *Lacedemonian* Commonwealths, tells us, that *Danaus* was Crown'd King of *Argos* 72 Years, after *Cecrops*, the first Prince of *Athens*, began to Reign. Take 72 Years from the above sum of 420. and you have 348 for the full number of Years that *Inachus*, and *Moses* preceded the *Attick Era*, which the *Arundelian* Marbles fix at the beginning of the Reign of *Cecrops* the first King of *Athens*, in the 3132 Year of the *Julian* Period, 1582 Years before the Birth of Christ, as the famous *Monsieur Dupin* affirms in his universal Library, Vol. 2. Pag. 259. Add these two sums together, viz. 348 and 1582. and you have 1930 Years from *Moses* his Days to the Birth of Jesus Christ: To which add the 70 Years that efflux'd from the Birth of Christ to the Destruction of the Temple of *Jerusalem* under *Titus Vespasian*, and you will have full 2000 Years that the Law of *Moses* subsisted.

Possibly the Reader may object against the Authority of Mr. *Dupin*, as being a modern Author; Tho' esteem'd by the Learned to be one of the greatest and most Laborious Men of our Age. I shall therefore, for his Satisfaction, endeavour to prove this Number of Years by more Ancient Authentick Records.

I had said before that *Josephus*, *Africanus*, *Tertulian*, and *Tatianus* tell us, that from the Beginning of the Reign of *Themosis*, or *Amosis* King of Egypt, in whole Days the Children of *Israel* left Egypt, *Inachus* the first King of *Argos*, and *Moses* his Contemporary, there effluxed 393 Years unto the Beginning of the Reign of *Sethosis*, or *Sesostris*, and his Brother *Armais* or *Danaus*: As also that *Armais*, or *Danaus* was Crown'd King of *Argos* 27 Years after *Sethosis* or *Sesostris* his Brother began to Reign in Egypt: Which two Sums put together make 420 Years. From *Danaus* to the taking and destroying of the City of *Troy* under King *Agamemnon* there Reign'd ten Kings in *Argos* and *Mycenæ*. As *Tatianus* assures us, *Orat. contra Græcos*; Whose Reigns make up in all 301 Years as appears by the *Arundelian* Marbles. From the Destruction of *Troy* to the first *Olimpiad*, there

there pass'd 433 Years, as the said *Arundelian* Marbles assure us. I mean here the first *Olimpiad* which began to be reckon'd by the *Greeks*, and in which *Corebus* carry'd the Prize. Not the first *Olimpick* Games which were instituted by *Pelops*, as some Authors affirm; or by *Licurgus* and *Iphitus*, as others maintain, above 100 Years before *Corebus*, but are not kept upon Record; the *Grecians* fixing the *Era* of the *Olimpiads* from the time *Corebus* was Victorious in those Games. From the first *Olimpiad* to the *Christian Era*, or the Birth of *JESUS CHRIST*, there effluxed 776 Years, as is agreed upon by all Historians. From the Birth of *CHRIST* to the Destruction of the Temple under *Titus Vespasian*, 70 Years, as is well known. Add all these *Sums* together, and you shall find they make up 2000 Years.

	Years.
1. From <i>Amosis</i> , <i>Inachus</i> , and <i>Moses</i> , to <i>Danaus</i> .	420
2. From <i>Danaus</i> to the Destruction of <i>Troy</i> .	301
3. From the Destruction of <i>Troy</i> to the first <i>Olimpiad</i> .	433
4. From the first <i>Olimpiad</i> to the <i>Chri- stian Era</i> .	776
5. From the <i>Christian Era</i> to the De- struction of the Temple.	070
Total.	2000

By this it appears, that the *Law of Moses* subsisted much longer than our Modern Chronologists will allow, and that the *Jewish Tradition* concerning the duration of this *Law* is really true. But forasmuch as this point is of the greatest Importance, in order to find out the just Length of the *Anarchies* that happen'd before, and during the Government of the Judges mention'd in the Scripture, I shall endeavour to prove further; by the Series of the *Egyptian* Kings and their Actions, with whom *Moses* and the *Israelites* had a near Relation and Intercourse, and by the *Greek* and *Roman* Historians that the *Law of Moses* subsisted 2000 Years.

The *Egyptian* Nation has been formerly very Proud of their Antiquity. Their *Pharao's* gloried in being the Sons of the Kings of Old. Thus the Prophet *Isaias* introduces them, boasting their Antiquity: *Nos filii Regum Antiquorum. We are the Sons of the Ancient Kings*. *Isai. Cap. 19. 11.* We have a Fragment of an *Egyptian* Ancient Chronicle Written, in all appearance, long before *Manetho*, their great Chronologist, wrote his Chronicle. *George Sincellus* gives this Account of it. *Fertur apud Egyptios quoddam vetus Chronicon continens Dynastias triginta in generationibus 113, immensum temporis spatium, videlicet 36525 annorum. Primo quidem Auritarum. Secundo Mesraeorum. Tertio Egyptiorum. There is in the Hands of the Egyptians a certain Ancient Chronicle, containing thirty Dynasties in 113 Generations, for an immense space of time, that is, for 36525 Years. First, of the Aurites; Secondly, of the Mesreans; And thirdly of the Egyptians. By the Aurites he understands the Gods, by the Mesreans, the Heroes, or Demigods; and by the Egyptians, the Men that succeeded them. Sincellus gives us the Number of Years these Gods and Demigods Reign'd. Deorum regnum, says he, juxta vetus Chronicon Vulcani tempus non assignatur.*

Sol regnavit triginta annorum millibus; tum Saturnus ac reliqui duodecim Dij præfuerunt annis ter mille nongentis Octoginta quatuor; deinde Reges fuerunt octo Semidij per annos ducentos septem decem; post hos recensentur generationes quindecim Cycli canicularis annisquadringentis quadraginta tribus. According to that *Ancient Chronicle*, *Vulcan's Time* is not mark'd. The Sun Reign'd 30000 Years. Saturn, and the rest of the twelve Gods, 3984. Then eight Kings Demigods 217 Years; after these, there are fifteen Generations of the Canicular Cycle recited, containing the space of 443 Years. By this Canicular Cycle he understands the first fifteen Kings that Reign'd in Egypt.

However the very Reading of this Piece shews it to be Fabulous and Ridiculous; yet the Famous *Manetho*, who wrote the History of Egypt; by the Command of *Ptolomy Philadelphus*, did not forbear inserting the Reigns of the Gods and Demigods in the Beginning of his History. Not that, I believe, a Man of the great Learning and Penetration of *Manetho*, cou'd imagine, there was any truth in this Matter; but that this being a Tradition derived down from the Fabulous Times, when there were neither Learning nor Letters in use, and finding the same Recorded in his Time, he was not willing to contradict it altogether; and with all being sensible how Jealous the Egyptians were of their great Antiquity, he was loath to make them less Ancient than the Chaldeans, who boasted of their Antiquity for several Myriads of Years before the Flood, as *Berosus* informs us. But be this as it will, the Author of the *Pre-adamites* had no other Foundation to Ground his Theological System upon, as he calls it, of so many Myriads of Years, in which the Gods, Heroes and Men Reign'd in Egypt. A very strong Argument indeed to oppose the Sacred Text, and the Unanimous Consent of all the Jewish and Christian Writers!

Præ-Adam.
S. summa lib.
3. Cap. 5.

But to pass by these Fables, let us examin the true Antiquity of the Egyptians, which indeed is very great: For when *Abraham* went first into Egypt, there was a *Pharao*, or King in that Country; and the same was not the first King, but the twentieth from *Menes*, who indeed was the first King of Egypt. To make this out, it will be requisite to look a little back into the Sacred Text, and to deduce the Succession of the Egyptian Kings from the Beginning, and the Years of their Reigns, down almost to *Nectanebus* their last King. Not that all this is requisite for the Argument that I am upon, which is to prove by the Succession of the Egyptian Kings, and the Greek and Roman Historians, that the Law of *Moses* subsisted two thousand Years; for to this end it would be enough to begin with *Amosis*, in the beginning of whose Reign the Law of *Moses* was compiled. But forasmuch as the Deducing the Succession and Reigns of the Kings, his Predecessors, will plainly shew, that the *Septuagint* Computation is the Right; and that such an Account will by no means Embroil the Argument in hand; I hope the Reader will excuse the Digression.

I had observed in the second Chapter of the first Book of this Work, that the then known Parts of the World were divided among the Children of *Noah*, at the Time that *Phaleg* was born. And it is not only probable, but even was the Opinion of some of the Ancient Fathers, that *Noah*, as Sovereign Lord of the Earth, had in his own Days made the Division; Assigning Asia to *Sem* and his Posterity; Europe to *Japhet*; and Egypt and Africa to *Cham* and his Children: Which Division we find by the Sacred Text to have been observed by the Posterity of *Noah*, bating the Rebellion and Usurpation committed upon *Assur*, in the Person of *Nimrod*, the

Grandson of *Cham*, And that of *Chus* in the lesser *Ethiopia*, and *Canaan* in *Phenicia*. However, it is certain that this Division did not take effect until the Days that *Phaleg* was born, unto which Time all the Descendants of *Noah* dwelt together in the Plains of *Senaar*, as the Scripture witnesseth, Gen. Cap. 11.

In those Days, indeed, there being a vast number of Men, Women, and Children, in each Tribe, every family went to possess the Lands allotted to them. *Mesraim* the son of *Cham* with his Family and Herds and Flocks, went to *Egypt*, and possessed that good Land, from whose Name *Egypt* is called to this Day, in the *Hebrew* Tongue, *Mesraim*. 'Tis true *Egypt* is often in the *Psalms* of *David* called the Land of *Cham*: But this only denotes that *Egypt* was the principal Part of the Land that was allotted by *Noah* for *Cham* and his Posterity.

The Scripture doth not tell us expressly at what Time *Mesraim* went to *Egypt*, which was so called from the Days of *Sethosis* or *Sesostris*, who was otherwise called *Egyptus*, as *Josephus* informs us, *Lib. 1. Contra Apion*. But forasmuch as it says that the Division of the Land, was made, and the Children of *Noah* separated each Tribe, one from another, in the Days of *Heber*, in the Year *Phaleg* was born; It is plain that *Mesraim* went down to *Egypt* 430 Years after the Deluge, according to the Computation of the *Septuagint*. Now how long *Mesraim* and his Posterity dwelt in *Egypt* before any of them had taken upon them the Regal Title, and was called *King*, is a point that neither the Scripture nor any ancient Historian have declared. 'Tis true we may give a near guess at the Matter, by what the Ancient Chronicles of *Egypt* say of their *Heroes* or *Demigods*.

I had observed before, that the ancient Chronicle of *Egypt* gives to the Reign of their *Mestrians* or *Demigods* 217 Years. By these *Mestrians*, in all Probability is understood the Family or Tribe of *Mesraim*, which in process of Time suffer'd that little Corruption in the Name. It so, and that after the *Mestrians* or *Demigods*, Kings that were Men succeeded, as the said Chronicle, and the Famous *Manetho* do positively assert; The Children of *Mesraim* dwelt in *Egypt* at least 117 Years (for so many I find upon an exact Computation to have effluxed since the Birth of *Phaleg*, to the Reign of *Menes*) before they had ever a King.

Lib. 3. Anti-
quit. Cap. 2.

All the Ancient Historians, as well *Egyptians* and *Grecians*, as *Jews* and *Christians* agree, that *Menes* was the first *Pharao*, or King of *Egypt*; the word *Pharao*, as *Josephus* tells us, signifying, in the *Egyptian* Tongue, a King; and being derived down to his Successors for many Generations, as an Appellative, or Surname, as *Cæsar* was to the *Roman* Emperors, became Hereditary, as a Title of Honour to all the Kings of *Egypt*, until the Days of *Solomon*.

Herodotus Hist. Lib. 1. assures us, that *Menes* was the first King of *Egypt*, and that he built the City *Memphis*. *Ab hoc Primo rege urbs condita est quæ nunc Memphis appellatur*. *Manetho* in *Dynast. apud Euseb.* says, that after the *Heroes* or *Demigods*, the first *Dynastie* was of eight Kings, whereof *Menes* was the first, and reigned 62 Years: *Post Horos seu Semideos prima Dynastia fuit Regum octo, quorum primus Menes Thinites imperavit Annis 62*. *Eratosthenes*, *Apollodorus*, *Diodorus Siculus*, *Josephus*, *Julius Africanus*, *Eusebius*, *Syncellus*, and all the Ancient Writers say the same. It's probable that this *Menes* was an Inhabitant of the City called *This* in *Thebais*: For *Manetho* calls him *Menes Thinites*. This City lay westward

ward of the *Nile*, towards *Libia*, not far from Mount *Psammius*, and was formerly very considerable : For when *Egypt* was first divided into twelve *Nomes*, or Provinces, there was one of them called the *Thinite Nome*, borrowing its Name from the City *This*.

It is also credible that *Menes* had placed the seat of his Empire at *This*, as well as at *Thebes* : For we find a Succession of seventeen Kings that reigned at *This*, which make the two first *Dynasties* in *Manetho's* Chronicle.

Menes had three Successors, who were probably his three Sons, among whom he divided all *Egypt*. The first was called *Athotis*, the second, *Curudes*; and the third, *Necherophes*. *Athotis*, who was the *Thot* or *Mercury* of the *Egyptians*; because he was the Founder of Arts and Sciences, and even of Letters among them, reigned in the upper *Egypt*, where the City *Thebes* was built. *Curudes*, in the lower Part, called by the *Greeks*, *Delta*; He reigned 63 Years, and had a long Series of Successors, who held their Court at *Heliopolis*; and *Necherophes* in the middle of *Egypt*, at the City called *Memphis*. From this Partition made among the Sons of *Menes*, there sprung three considerable Kingdoms; the first of the upper *Egypt*; the second, of the lower; and the third, in the middle between the other Two: The first was called the Kingdom of *Thebais*, the second, of *Delta*, and the third, the Kingdom of *Memphis*. The Kingdoms of *Thebais*, and the lower *Egypt*, subsisted for the space at least of 2000 Years; and yet were subdivided into lesser Principalities, which the *Greeks* called *Dynasties* : For *Athotis* (one of the Sons or Successors of *Menes*), who possessed the Kingdom of *Thebais*, divided the same among his two Sons; giving to his Eldest Son, whose Name was *Athotis* also, the upper part of *Thebais*, whose Capital City was *Thebes*, called by the *Greeks* the great *Diospolis*, or the City of *Jupiter*; And to his second Son, whose Name was *Cencenes*, the lower Part, which is above *Memphis*, and his Seat was the City *This*. *Curudes*, in like manner, or some of his Successors (but it is no where recorded who it was) divided the lower *Egypt* into lesser Principalities : For we find that in process of time, there were Kings that reign'd in the lesser *Diospolis*, in *Heraclopolis*, and in *Tanis*; all in the lower *Egypt*, called *Delta*.

By this Account it appears, that there were several Kings reigning in *Egypt* at the same time; and that all the *Dynasties*, so often mention'd in the *Egyptian* Histories, were not successive; but that a great many of them were Contemporaries; one King reigning at *Thebes*, or the great *Diospolis* in *Thebais*, in the upper *Egypt*; another, at the same time, in the lesser *Diospolis*, in *Delta*, or the lower *Egypt*; a third at the same time also, at *Memphis*, in the middle, between *Delta* and *Thebais*; and other Kings in other Places. So that it is a very difficult matter to fix the Chronology of the first Kings of *Egypt* by the Reigns of its Kings.

The Famous *Manetho*, who wrote in *Greek* his History of the *Dynasties* of the Kings of *Egypt*, and all the Historians that wrote after him concerning the *Egyptians*, count thirty *Dynasties* from *Menes* the First King of *Egypt* to *Nectanebus* the Last, subdued by *Artaxerxes Ochus*, a few Years before the Conquest of *Alexander* the Great. But we are to observe, that by the Word *Dynastie* is not barely meant a Province or Principality, as if *Manetho* shou'd mean, That there were thirty Principalities in *Egypt*, or thirty Kings that reigned in them : For, by a *Dynastie* he means a Series of Kings succeeding one another in one and the same Kingdom for some Ages or Years, until a collateral Line, or a Conqueror came to succeed in the same Kingdom; and when this happen'd it gave a Beginning to another

Dynastie. And however the seventeen first *Dynasties* were complicated together, many of them being *Cotemporaries*, yet, by the help of the List of the Kings of the lower *Egypt*, who succeeded one another, unto the Time of *Moses*, and of the Years of their Reigns, which have been preserved upon Record, we may easily discover the Antiquity of the *Egyptian* Nation, unto the time the Children of *Israel* went out of *Egypt*.

Eusebius and *Syncellus* in their *Chronographies* tell us, there were one and thirty Kings who reign'd successively in the lower *Egypt*, beginning with *Menes*, who reign'd over all *Egypt*, and ending with *Alisphragmuthosis*, who was drown'd in the Red-Sea as he pursued the *Israelites*; and say they reigned 1039 Years. *Syncellus* gives the very Words of the Ancient Chronicle of *Egypt*, whence *Eusebius* and he had taken this Account. After the Demigods, says he, there are fifteen Generations of the Canicular Cycle described. Then the sixteenth *Dynastie* of the *Thanites*, consisting of eight Generations, and of 190 Years. *Post Scmideos Generationes quindecim Cycli canicularis descriptæ erant. Mox Tanitarum Dynastia decima sexta octo constans Generationibus, annis vero 190.* The Names and Years of the Reigns of the first fifteen Kings, are as follows.

Kings of the lower Egypt.

		Years.
Euseb. in Chronograp. Syncel. in Chronograp.	1. <i>Menes</i> Reign'd.	62
	2. <i>Curudes</i>	63
	3. <i>Spanius</i>	36
	4. 5. Two Anonimus Kings	72
	6. <i>Scsonchosis</i>	49
	7. <i>Amenemes</i>	29
	8. <i>Amis</i>	32
	9. <i>Acesepthres</i>	13
	10. <i>Achoreus</i>	9
	11. <i>Amisfes</i>	4
	12. <i>Chamois</i>	12
	13. <i>Amesises</i>	65
	14. An Anonimus	14
	15. <i>Uje</i>	50
Total.		510

All these Kings kept their Court, in all probability, in the City *Heliopolis* in the *Delta*, or lower *Egypt*, except *Menes*, who was Universal Monarch of all *Egypt*, and having divided it into three Monarchies, gave the lower *Egypt* (call'd by the *Greeks* afterwards, *Delta*, because the different Branches of the *Nile*, gave that Kingdom the Figure of this Letter) to his Second Son *Curudes*, the Kingdom of *Thebais* to his Eldest, and that of *Memphis* to the Third.

After these fifteen Kings, *Syncellus*, upon the Credit of *Manetho*, *Affricanus* and *Eusebius*, gives the Names and Years of the Reigns of the next succeeding eight Kings of the Lower *Egypt*, the First of which was *Ramejes*. This Prince being a Conqueror, or an Usurper, or of a Colateral Line, remov'd the Ancient Seat of the Empire, to the Place call'd *Tanis*, and so gave a Beginning to the Sixteenth *Dynastie* of *Manetho*, call'd the First *Dynastie* of the *Tanites*. He also gave his Name to the Land where *Jacob* and his

his Children dwelt, as we read in *Genesis*, at least, it was so call'd in *Moses* his Time; and the Scripture makes Honourable mention of the Wonders which GOD wrought in *Campo Taneos*, *Psal.* 67. 12. Cap. 47. 11.

Here follow the Names and the Years of the Reigns of the said Kings.

	Years.
16. Rameses 1. King of Tanis Reign'd	29
17. Ramesse-Menes 2.	15
18. Thyfi-Mares 3.	31
19. Ramesse-Seos 4.	23
20. Ramesse-Menos 5.	19
21. Ramesse-Baetis 6.	38
22. Ramesse-Vaphris 7.	29
23. Concharis 8.	05

Total. 190

In the Fifth Year of the Reign of *Concharis*, as *Syncellus*, after *Manetho* In Chronog. informs us, a Multitude of *Arabian* or *Phenician* Shepherds invaded the lower *Egypt*, Conquer'd and Destroy'd *Concharis* and his People, and establish'd a new Kingdom, or *Dynastie*, which was call'd, the *Dynastie of the Shepherds*; 'tis the Seventeenth *Dynastie*, according to *Manetho*. It subsisted 301 Years under the Government of Seven Kings, as *Syncellus* affirms, who puts *Certos* in the Number of these Princes, upon the Credit of *Manetho*: *Certos secundum Manethonem annis quadraginta quatuor Imperium obtinuit.* These *Arabians* stoped at first at a Town call'd since *Ahari*, in the *Nome* or Province call'd *Sethroite*, between *Pelusium* and the Point of the Red-Sea, as you go into *Egypt* from the Land of *Canaan*, and fortified the same. In some time after, they set upon *Tanis*, and took it: Then they pushed their Conquest as far as *Memphis*. So that in a short time they became Masters of the best and fairest Part of the lower *Egypt*, and of the Kingdom of *Memphis*: But they never attempted the Conquest of the Kingdom of *Thebais*, or the upper *Egypt*; at least if they did, they succeeded not. For in the Canon of *Apollodorus*, we find the Names of the Kings of *Thebes*, who preceded, were Cotemporaries to, and were after them, in the said Kingdom; nor even do we find that they conquer'd all the lower *Egypt*: For *Josephus* after *Manetho* tells us, in his first Book against *Apion*, that the Kings, who commanded at *Thebes*, and the Princes who reign'd in the western Parts of the lower *Egypt*, which the *Arabians* cou'd not conquer by reason of the Canals of the *Nile*; enter'd into a Confederacy, and made War upon these Shepherds: That under the King, whose Name was *Alisphragmuthosis*, they conquer'd and drove them out of all *Egypt*. *Pest hac vero Regum Thebaidis, & Egypti relique factam dicit Manetho super pastores invasionem, & bellum maximum ac diuturnum; sub Rege autem cui nomen erat Alisphragmuthosis, victos dicit Pastores, & universam Egyptum perdidisse.*

This *Alisphragmuthosis* was, in all probability, King of the lesser *Diospolis* (in the lower *Egypt*, which lay westward of *Tanis* (for there were two Cities of this Name, the Great *Diospolis* in the Kingdom of *Thebais*, and the lesser *Diospolis* in the lower *Egypt*), and was the last of the 15th *Dynastie* of the *Diospolites*. He reigned 30 Years after the expulsion of the Shepherds, and

and united all the lower *Egypt* to his Territories. This Powerful Prince, who kept his Court, after his great Victories at *Tanis*, was *Moses* his *Pharaoh*. It was he that Oppress'd and Persecuted the Children of *Israel*, and was himself, with all his Hosts, drowned in the Red-Sea, as he pursued them. This agrees very well with what *GOD* said to *Moses* in the Land of *Madian*: *Go and return into Egypt, for they are all dead, who sought thy Life*, *Exod. 4. 19.* For the *Egyptian* which *Moses* had killed, and the King that was then in *Egypt* was of the Race of the Shepherds; and were all destroyed by *Alisphragmuthosis*, and his Troops. *Alisphragmuthosis* having reigned 36 Years, was succeeded by his Son *Amosis*, or *Themosis* (for he is so called by some Historians) in the Beginning of whose Reign *Moses* wrote the Books of *Genesis*, and of the Law. This Prince is by *Manetho* reckoned the first of the 18th *Dynastie* of the *Diospolites* of the lower *Egypt*, not of the *Thebeans*, or *Diospolites* of the upper *Egypt*, as some Historians have unwarily affirmed. We shall have occasion to speak more of him hereafter: Let us now give a List of the seven Kings, called the *Shepherds*.

The Names and Years of the Reigns of the Shepherd Kings, called the 17th Dynastie of the Tanites,

		Years.
24.	<i>Salatis</i> 1 Reign'd	19
25.	<i>Beon</i> 2	44
26.	<i>Apachnas</i> 3	36
27.	<i>Apophis</i> 4	61
28.	<i>Tanias</i> 5	50
29.	<i>Certos</i> 6	44
30.	<i>Affis</i> 7	49
31.	<i>Alisphragmuthosis</i> Reign'd after the Ex-	} 36
	pulsion of the Shepherds	
Total.		339

Here are the Names and Years of the Reigns of all the Kings who succeeded immediately one another in the lower *Egypt*, from *Menes* the first King, unto *Amosis* exclusively; in the beginning of whose Reign *Moses* the Servant and Prophet of *GOD* wrote the Law; by which we may easily see how many Years passed from the Birth of *Phaleg*, to the time the said Law was Written: And which will in a manner demonstrate the truth of the *Septuagint* Computation.

	Years.
1. From the Birth of <i>Phaleg</i> , to the Reign of <i>Menes</i> exclusively.	} 117
2. From <i>Menes</i> inclusively to the last of the 15 Kings who Reign'd in the lower <i>Egypt</i> , at <i>Heliopolis</i> inclusively.	
3. From <i>Rameffes</i> the first King who Reign'd at <i>Tanis</i> , to the last Year of the Reign of <i>Concharis</i> .	} 190
4. From <i>Concharis</i> , to the Beginning of the Reign of <i>Amosis</i> , which was also the Beginning of the Law of <i>Moses</i> .	

1156

By

By this it appears, that from the time *Mesraim* went into *Egypt*, to the departure of the Children of *Israel* out of it, there passed 1156 Years. Let us now compare the sacred Chronology, according to the *Septuagint*, with this Account; and see how they agree.

	Years,
<i>Phaleg</i> begat <i>Reu</i> at the Age of	130
<i>Reu</i> begat <i>Sarug</i> at the Age of	132
<i>Sarug</i> begat <i>Nachor</i> at the Age of	130
<i>Nachor</i> begat <i>Thare</i> at the Age of	129
<i>Thare</i> begat <i>Abraham</i> at the Age of	130
<i>Abraham</i> was 75 Years Old when he went into the Land of <i>Canaan</i> .	} 75
From the Time <i>Abraham</i> went to the Land of <i>Canaan</i> , to the Departure of the Children of <i>Israel</i> out of <i>Egypt</i> , there pass'd	
	} 430
Total.	1156

Here the Reader may see how exactly the *Egyptian* Chronology agrees with the sacred Text, according to the *Septuagint*, whereas by the said Chronology, if compared with the present *Hebrew* Text, *Menes* would be found to have reign'd in *Egypt* 242 Years before the Deluge, than which nothing can be more absurd; since it is plain that he reign'd therein after the birth of *Phaleg*, who came to the World 531 Years after the Deluge, according to the *Septuagint*, and 101 Years according to the present *Hebrew* Text. Nor is there any colour of Reason to doubt of the sincerity of the *Egyptian* Chronicles in this respect; since the very present *Hebrew* Text tells us, that there was a *Pharao*, or King of *Egypt* at the very time that *Abraham* came to the Land of *Canaan*; and that in *Canaan* five Kings fought a Battle with four Kings in the Days of *Abraham*. But what is most to be lamented in the matter is, that our Modern Chronologists, by thus contracting the Times, and adapting their Schemes to the present *Hebrew* Text, have given a Handle to our *Deists*, *Atheists* and *Libertins*, to ridicule and despise reveal'd Religion, by finding their Computations of the Times so widely to differ, and so far to come short of those Ancient Monuments Recorded in the *Egyptian* and *Greek* Histories; whereas if they had follow'd their Forefathers (who were at least as Wise as they, and, I am sure, had more opportunity of discovering the Truth) in adhering to the *Septuagint* Computation, their Chronological Schemes wou'd fairly agree with these Ancient Records, and by this means take away the occasion of Error from those wretched Souls, and confirm others, who are in a tottering State, and seem to doubt of the Truth of all reveal'd Religion, upon the Reading of the witty Pamphlets of these Ingenious Seducers. But to return.

Amisphragmus, as aforesaid, being drown'd in the Red-Sea, his Son *Amosis* succeeded him, and began the 18th *Dynastie*, according to *Manetho*. This *Amosis* being Contemporary with *Moses*, we may here fix the Beginning of the Law of this holy *Legislator*, and deduce the same by the succession of the Kings of the lower *Egypt*, and of the Years of their Reigns as far as the *Egyptian* Histories guide us; which will be until we find a sure Point to fix upon for the Remainder of the Time, until the Destruction of the Temple under *Titus Vespasian*.

Amosis fix'd his Seat in the lesser *Diospolis* in the lower *Egypt*, and reign'd overall that Kingdom, as also over the Kingdom of *Memphis*; but had no Power or Footing in the upper *Egypt*, which was called the Kingdom of *Thebais*, and where of *Amuthantæus* was King, and dwelt at *Thebes*, called by the *Greeks* the Great *Diospolis*; at the same time that *Amosis* dwelt at the lesser *Diospolis* in the lower *Egypt*, as *Syncellus*, after *Eratosthenes* and *Apollodorus*, tells us. The same Historian says also, that *Eratosthenes* and *Apollodorus* do make *Amuthantæus* the 38th King of *Thebes*, or the greater *Diospolis*; and affirms moreover, that *Apollodorus* had inserted in his Annals the Names of Fifty three Kings more, who succeeded *Amuthantæus* in *Thebes*; but that he himself did not judge it necessary to insert the said Kings in his Chronicle, believing them to be of little or no use to Posterity; tho' he wou'd have very much oblig'd the World, had he inserted them; since the Annals of *Apollodorus* are not now extant: Yet at the same time that he declares he wou'd not insert the Names of the *Theban* Kings, he gives us the Names and the years of the Reigns of the Kings of the lesser *Diospolis* in the lower *Egypt*; and begins with *Amosis*. So that there is no room left to doubt, that *Amosis*, and his Successors dwelt in the lower *Egypt* at the lesser *Diospolis*, and were therefore called in History *Reges Diospolitæ*; whereas the Kings of the greater *Diospolis* in the upper *Egypt*, were called *Reges Thebæi*, as *Strabo*, and *Suida*, and *Demetrius Phalareus* inform us.

Syncellus, as I observ'd before, gives us after *Manetho* the Names and the Years of the Reign of the Kings of the lesser *Diospolis*, beginning with *Amosis*, unto the Reign of *Sethosis*, which was the *Sesostris* of the *Greeks*, and says, that these Kings reign'd 393 years. *Josephus*, in his first and second Book against *Apion*, says the same thing; so doth *Tertullian Apologet.* Cap. 19. The last of these Kings was succeeded by *Sethosis*, or the famous *Sesosthis*, who gave a Beginning to the 19th *Dynastie* of the *Egyptian* Kings, according to *Manetho*.

This Prince was the greatest Hero that ever reigned in *Egypt*. *Herodotus*, Lib. 2. *Diodorus*, Lib. 1. and all the Ancient Writers tell us, that he did not only make War upon the *Affyrians* with success, but also subdued the *Medes*, the *Sythians*, all *Phanicia*, *Syria*, the Island of *Cyprus*; and all the Provinces of the lesser *Asia*, together with *Thracia* and *Colchis*; and erected Columns or Pillars as Monuments of his Victories in every Province, which he had Conquer'd, with Characters and Hieroglyphicks thereon inscribed, denoting the Manners and Behaviour of each Nation, which he had subdued: On the Pillars, in the Land of such People as resisted him stoutly, and fought well for their Liberty, Characters and Hieroglyphicks of Honour and Esteem; but on the Pillars of such as did basely and cowardly submit, marks of Dishonour and Contempt.

When *Sesostis* undertook this great Expedition, he left the Government of *Egypt* in the Hands of his Brother *Armais*, with Charge that he shou'd take care to see Justice administered to his Subjects, and that his Queen and Concubines shou'd not be Molested; but *Armais* was so far from answering the Trust repos'd in him, that he excited the *Egyptians* to revolt, and even abus'd the Queen, and the Concubines of his Brother; which being signify'd to *Sesostis* by the High-Priest, he made haste home, fought his Brother and the Rebels near *Pelusion*, and overthrew them; and *Armais* to shun the Wrath of his Brother fled away from *Egypt*, and after a tedious Voyage arrived at *Abgo*, where he was cho'en King, by the Name of *Dimitæ*, after the Death of *Stenellus*, as all the *Greek* Historians inform us.

And here, by the way, I cannot forbear expressing my Surprize to see Sir John Marsham (to whom the Common-wealth of Learning is otherwise very much obliged for his curious Discoveries in Antiquity,) affirm, that Sefac King of Egypt, who reign'd in the Days of Solomon and Roboam, and took away the Golden Shields which Solomon had made, as we read in the 3d. Book of Kings, 14. 26. was this Sesostris : Whereas all the Ancient Historians allow, that Sesostris began to Reign in Egypt 393 Years after Amosis, in the Beginning of whose Reign Moses and the Children of Israel pass'd the Red-Sea. Nay, Herodotus, Aristotle, Theodorus, Strabo, Valerius, Flaccus, Josephus, Eusebius, and all Antiquity agree, that Sesostris reign'd in Egypt long before the Trojan War; and it is well known that Troy was destroy'd more than two hundred Years before Roboam began his Reign. But to return.

Sesostris reign'd 59 Years, and was succeeded by five Kings, which with him make up the 19th Dynastie, containing the space of two hundred and thirty four Years, as Josephus, Julius Africanus, and Syncellus inform us.

The 20th Dynastie, which was the 7th and last of the Diospolite Kings, continu'd the space of 178 Years, as Eusebius tells us ; *Dynastia vicesima Diospolitarum Regum duodecem, qui Annis 178, regnum tenuerunt.* Euseb. apud Syncel. in Dynast. & Chron. The first of which was call'd Nechofos.

After the death of the last of these Kings, whose Name was *Vennephes*, as Syncellus tells us, the Empire of the lower Egypt was transferr'd to the Princes of Tanis, who were call'd by Manetho, the Dynastie of the Tanites, and is the 21st Dynastie in his Chronicle. History gives no Account how this great Alteration happen'd, nor by what means the Prince of Tanis ravish'd the Crown and Empire of the lower Egypt, from the Diospolite Line : Julius Africanus only tells us, that this Dynastie had seven Kings who reign'd successively at Tanis, for the space of 130 Years. The first of them was call'd Smedes. Africanus only tells us his Name, and the Years of his Reign : The 2d was Psusennes. This is the Pharaoh King of Egypt, who made Alliance with Solomon, giving him his Daughter to Wife. The Scripture speaks thus of him . Pharaoh Rex Egypti ascendit & cepit Gazer, succenditq; eam igni, & Chananeum qui habitabat in civitate interfecit ; & dedit eam in dotem filie sue Uxori Salomonis. 3. Regum. 9. 16.

Apud Syncel.
in Chron.

The 22d. Dynastie of Manetho began in the Person of Sefac who was famous for plundering Solomon's Temple, and taking away his Golden Shields. This Prince took away the Crown and Scepter of the lower Egypt, from the Princes of Tanis, as these Princes had done before, from those of Diospolis. Sefac was an Enemy to Solomon, because he did endeavour to support the Princes of Tanis against his Pretensions ; and therefore when he had got the better of them, and had settled the Crown of Egypt upon his own Head, He shew'd his Ill will to Solomon, first in protecting Jeroboam, who, as the Scripture saith, *Lifted up his Hand against the King. Levavit manum contra Regem.* For which Solomon wou'd have put him to death, but that he fled into Egypt. *Voluit ergo Salomon interficere Jeroboam, qui surrexit & aufugit in Egyptum ad Sefac Regem Egypti, & fuit in Egypto usque ad mortem Salomonis* 3. Reg. 11. Secondly, in making a cruel War upon Roboam, Solomon's Son, in favour of Jeroboam, as shall be hereafter mention'd more at large. By this Account it is plain that Sefac could not be Sesostris, as Sir John Marsham, and other Modern Historians have unwarily Affirmed : For Sesostris fixed the Seat of his Empire at Diospolis, in Delta, between Pelusium, and Heliopolis ; Sesostris reign'd 59 Years, Sefac

fac but 21, as all the Ancient Historians affirm : In a Word, *Sesostris* reigned long before the *Trojan War*; and *Sesac* 200 Years and more after the *Trojan War*.

Here we may fix a sure Point, to find out the true space of Time since the Beginning of the Law of *Moses*, unto the Destruction of the Temple under *Titus Vespasian*. For, from the Beginning of the Reign of *Amosis* (which was the time that *Moses* wrote the Law) unto the Beginning of the Reign of *Sesostris*, there passed 393 Years, being the 18th *Dynastie* of the *Egyptians*, according to *Manetho*. The 19th *Dynastie* began in the person of *Sesostris* : From the Beginning of whose Reign, unto that of *Nechepsos*, who began the 20th *Dynastie*, there pass'd 234 Years. From the Beginning of *Nechepsos* his Reign, to that of *Smedes*, who began the 21st *Dynastie*, 178 years. From the Beginning of *Smedes* his Reign, to that of *Sesac*, who began the 22d *Dynastie*, 130 years. *Sesac* plunder'd the Temple of *Jerusalem* in the 20th year of his own Reign; and in the fifth year of the Reign of *Roboam*. Now these Sums being added together, make in all 954 years, as appears by the following Scheme.

	Years.
1. From <i>Amosis</i> (who was Cotemporary with <i>Moses</i>) to <i>Sesostris</i> .	393
2. From <i>Sesostris</i> to <i>Nechepsos</i> .	234
3. From <i>Nechepsos</i> to <i>Smedes</i> .	178
4. From <i>Smedes</i> to <i>Sesac</i> .	130
5. From the Beginning of the Reign of <i>Sesac</i> to the 5th Year of the Reign of <i>Roboam</i> .	19
Total.	954

Now to this Sum of 954 add 1046 Years that effluxed from the Beginning of the fifth Year of the Reign of *Roboam* unto the Destruction of the Temple under *Titus Vespasian*, as I shall plainly make appear by the Sacred Text, and by the Authority of undoubted Historians, both *Greek* and *Latin*, in the sequel of this Work; and you shall find, that the Law of *Moses* subsisted full 2000 years. Again take away from the said Sum of 954 years, the 4 first years of the Reign of *Roboam*, and all the Reign of *Solomon* (except the 3 first years) which was 80 years in all; for so many year did *Solomon* Reign, as I shall hereafter prove; that is, Take away 84 years from the said Sum, and there will remain 873 years, for the full time that effluxed from the departure of the Children of *Israel* out of the Land of *Egypt*, unto the laying of the Foundation of the Temple by *Solomon*.

I can foresee no material Objection that can be made against this Account but one, which is that of the 3d Book of *Kings*, 6. 1. *And it came to pass in the four hundred and fourscore Year, after the Children of Israel were come out of the Land of Egypt, in the fourth Year of Solomon's Reign over Israel, in the Month Zao, (which is the second Month) that he began to build a House for the Lord.*

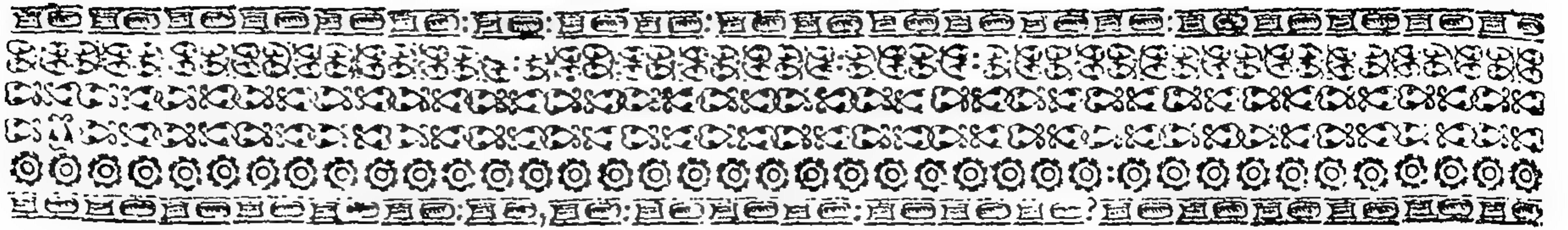
To this I answer, 1. that *St. Paul* gives much more Time than the Account of the 3d. Book of *Kings* to this Period. For he says, there pass'd four hundred and fifty Years from the Time that *Josbua* had distributed the Land of *Canaan* among the Children of *Israel*, unto the Days of *Samuel* the Prophet : *Et destruens gentes septem in terrâ Canaan, sorte distribuit eis ter-*

ram eorum, quasi post quadringentos & quinquaginta annos : Et posthæc dedit Judices usque ad Samuelem Prophetam, Act. 13. 20. There is a Transposition in this Phrase; for the Words *& posthæc* should be before *quasi*, as the Greek Text informs us. Now if we add to *St. Paul's* 450 years, the 40 years of *Samuel* and *Saul*, the 40 years of *David*, and the 3 years of *Solomon*, all which are expressed in Scripture, we shall find the Account to swell much higher.

2. The very Book of *Judges* gives to the different Servitudes of the *Israelites*, and to the Government of the Judges, from the Death of the Elders, unto the Beginning of the Government of *Samuel* 442 years; to which if we add in like manner, the numbers of Years above mention'd, we shall find more Years by much than 480.

3. It is very probable that the holy Penman took this Account of 480 years, Recorded in the third Book of *Kings*, 6. 1. out of those Registers in which there was no mention made of the Years, which their bad and wicked Princes and Governours pass'd in Vice and Idolatry. The good and holy Men among the *Israelites* had in Abomination their wicked and Idolatrous Princes and Rulers; they were more desirous to have their wicked Lives, and the Years of their wicked Reigns buried in Oblivion, than to have them Recorded among the Just, as *David* says; *Deleantur de libro viventium & cum justis non Scribantur*, Plal. 68. 29. I do therefore think, that the 480 years of the 3d Book of *Kings*, is to be understood of the happy Years of the Reigns of their Rulers and Princes; and to this I am further encouraged by the Scripture it self, which mentions only two Years of the Reign of *Saul*: *Filius unius anni erat Saul cum regnare cepisset, duobus autem annis regnavit super Israel*, 1 Reg. 13. 1. Because all the rest of his Reign, (which was in all 40 years, together with *Samuel's* Reign) was spent in Wickedness and Iniquity. But however that may be; I think I have made it plain, that there pass'd 873 years since the departure of the Children of *Israel* out of the Land of *Egypt*, unto the laying of the Foundation of the Temple of *Jerusalem*: And forasmuch as I cannot make out by Scripture and Ancient History any more of the said Number than 670 years, I must conclude that the remaining Number of 203 years were the Anarchies which happen'd between the different Servitudes, which came upon the *Israelites* for their Sins.

Now of how many Years each of these Anarchies consisted, except the last, is a point that cannot otherwise be determin'd than by Conjecture; since the Scripture is altogether silent in the matter, and the Ancient Historians not agreed among themselves. I shall therefore assign a certain number of Years to each Anarchy, which shall by much exceed the number of Years of each Servitude; because it appears by the Scripture in several Places, that GOD had dealt with that obstinate Nation in his Mercy, and not in his Justice; and consequently forbore with them much longer in their Sins, than he suffer'd the Instruments of his Wrath to punish them for their Crimes.



C H A P. IV.

Of the Judges that Govern'd the Israelites, of Samuel, Saul, David and Solomon.

Jud. 1. 1.



AFTER the Death of *Joshua*, the Children of *Israel* consulted the LORD, and asked *who shou'd be their Captain, in order to go and fight against the Canaanites?* For it seems they did not in the Days of *Joshua* destroy all the Inhabitants of the Land; but were content to make some pay Tribute, and others they cou'd not so soon subdue, by reason of their strong Holds, and scythed Chariots: Besides, GOD permitted these People to dwell among them, that he might try and prove them; and that they might be the Instruments of His Wrath to punish and chastise *Israel* as often as they shou'd transgress His Laws. The LORD answer'd: *Juda shall go up, behold I have deliver'd the Land into his Hand.*

Then the Tribe of *Juda*, and the Tribe of *Simcon* went up and fought the *Canaanites* and *Perezites* in *Besec*, and slew ten Thousand of them, and pursued their King *Adonibesec*, and caught him, and cut off the tops of his Fingers and Toes. Whereupon *Adonibesec* expressed a very memorable saying. *Threescore and ten Kings having the tops of their Fingers and Toes cut off, gathered the Crums under my Table. As I have done, so God hath requited me.* And they took him to *Jerusalem*, and lay Siege to the Town, and took it, and put it on Fire; and *Adonibesec* died there. The Tribe of *Juda* did other memorable Actions during the Reign of the Elders that had seen the wonderful Works of the LORD. For they fought the *Canaanites* that dwelt in the Mountains and Valleys near *Jerusalem*, and subdued them: Those that dwelt in *Hebron*, in *Debir*, in *Zepha*, in *Gaza*, *Ascalon* and *Acaron*. Thus did the Tribe of *Juda*, and the rest of his Brethren proceed and prosper, while the Elders lived that had seen the great Works of the LORD.

Jud. 2. 1.

But when that Generation was gather'd unto their Fathers, there arose another Generation after them, which knew not the Lord, nor the Works which he had done for *Israel*. This Generation did Evil in the sight of the Lord; for they took to themselves Wives of the Daughters of the *Canaanites*, and *Hittites*, and *Amorites*, and *Hivites*, and *Perezites*, and *Jebuzites*, and gave their Daughters to these Heathen; and, which was much worse, they serv'd and ador'd their Gods, *Baal* and *Astartot*: These proceedings, contrary to the express Words of the Law of GOD, forbidding them to have any

any commerce with the Heathens, or to serve or worship their Gods, so highly provok'd the LORD, that he deliver'd them up into the Hands of *Chusan Rasathaim* King of *Mesopotamia*, after an Anarchy of 35 years. This King oppress'd the *Israelites*, and kept them in Bondage, saith the Sacred Text, eight Years. Then they cried to the LORD, and the LORD rais'd them up a Deliverer, *Othoniel*, the Son of *Cenez*, *Caleb's* younger Brother, who fought *Chusan Rasathaim*, subdu'd him, and rescu'd *Israel* out of his Hands; and govern'd the *Israelites* 40 years. After the Death of *Othoniel*, *Israel* did Evil again in the sight of the Lord; and continued so to do for the space of about 33 years. The LORD was hereat so highly provok'd, that he deliver'd them into the Hands of *Eglon* King of the *Moabites*, who smote them and kept them in Servitude eighteen years, as the Sacred Text saith. They cry again, and turn to the LORD, and he heareth them, and raiseth them a Deliverer, *Aod* the Son of *Gera*. This Man being Ambidexter, got a two edged Dagger, and hid it under his Coat; and under pretence of making a present to *Eglon*, came to his Court; and when he had deliver'd his Present, he told *Eglon*, that he had a private Message to him from the Lord; whereupon, all the Company being withdrawn, *Eglon* stood up to hear his Words with more Respect. Then *Aod* drew near to *Eglon*, took out his Dagger from under his Coat, and thrust it into *Eglon's* Belly, so as that the very Hilt was cover'd by the fat of *Eglon's* great Panch, went out by the porch Door, which he took care to lock after him, and made his Escape. *Eglon's* Servants waited a great while expecting he wou'd open the Door, and call. But at last finding no Noise, nor appearance of being call'd upon, they broke open the Doors, and found their Master dead. Mean while *Aod* got to the Mountain of *Ephraim*, where he sounded a Trumpet, gather'd the Children of *Israel*, and led them to fight the *Moabites*. In this Battle *Aod* and his Men subdu'd the *Moabites*, so as not to let a Man of them escape. For he guarded the Fords of *Jordan* towards *Moab*, and such as escap'd out of Battle fell into the Hands of the Men that lay in wait at the Fords; and by this means slew ten Thousand *Moabites*. Then the Land of *Israel* had rest, as the Scripture expresseth it, fourscore Years. Jud. 3. 8.

No sooner was *Aod* dead, but *Israel* began again to do Evil in the sight of the Lord, and to provoke him as before; and this they continued to do for the space of 37 years. Then the LORD gave them up into the Hands of *Jabin*, King of *Canaan*, that reign'd in *Hazor*. This King did mightily oppress *Israel* the space of twenty Years; being very powerful, as having, among other warlike Instruments, nine hundred Scythed Chariots. *Israel* cry'd again to the LORD, and He heard them: For altho' they had forgot him in their Prosperity, he did not forget them in their Adversity. Jud. 3. 30.

There was a Woman in Mount *Ephraim* whose Name was *Debra*, to whom the Children of *Israel* did usually repair in those Days for Judgment. As the *Israelites* were groaning under the Tyranny of *Jabin*, and crying to the LORD for Relief, which yet they never thought of when it was well with them. GOD rais'd up the Spirit of this Woman; and she sent for one *Barac*, the Son of *Abinoam*, of the Tribe of *Nephthali*, and commanded him in the Name of the LORD to go and raise an Army and fight *Sisera* the Captain of *Jabin's* Army, assuring him, that the LORD wou'd deliver *Sisera* and all his Hosses and Chariots into his Hands. *Barac* being somewhat distrustful of his own Ability for so great an Enterprize, answer'd *Debra*, that if she wou'd go with him to the Field, he wou'd go, but not other-

wife. *I will surely go*, replied *Debora*, *but it shall not be to thy Credit ; for the Lord will sell Sisera into the hands of a Woman.*

Jud. 4.

Then *Debora* and *Barac* gather'd ten Thousand Men of the Tribes of *Zabulon* and *Nephthali*, and fought *Sisera* near *Mount Tabor*. And the LORD fought for *Debora*, and discomfited *Sisera's* mighty Host and Chariots, so that *Sisera* was forc'd to seek his safety by flight on Foot, and to come to the House of *Jael*, the Wife of *Heber* the *Kenite* : This Woman, whose Husband and Family was at this time in Peace with *Jabin*, receiv'd *Sisera* with a great deal of Civility in Appearance, inviting him to come into her Tent : Which when he had done, she cover'd him with a Mantle, and made him drink. Then *Sisera* order'd her to stand at the Door, and, in case any Man shou'd enquire for him, to say, that he was not there. But *Jael* being otherwise inclin'd than she appear'd, waited only till she found him asleep, then she took one of the Nails of her Tent, and struck the same with a Mallet into his Temples, and fasten'd his Head to the Ground, so that he instantly died, and immediately after went out, and met *Barac* in pursuit of *Sisera*, whom she brought in, shew'd him his Man lying dead, and fasten'd to the Ground. Thus did the LORD deliver *Israel* out of the Hands of their Enemies, notwithstanding all their Ingratitude ; and had rest for forty Years under the Administration of that great Woman *Debora*.

Jud. 5.

When *Debora* died the *Israelites* fell insensibly to their accustomed Wickedness and Idolatry again, and *did evil in the sight of the Lord for the space of eighteen Years* ; He therefore deliver'd them into the Hands of the *Madianites* for the space of seven Years ; during which time the *Israelites* were sorely oppressed : For the *Madianites*, the *Amalakites*, and the Children of the *East* came upon them in such numbers, with their Flocks and Cattle, that they covered the face of the Earth ; destroyed all the Fruits and Cattle of *Israel*, and put the *Israelites* to intollerable Straights. Then they cry out to the LORD : But the LORD being highly provoked at their frequent relapses, sent them a Prophet to expostulate with them upon their Ingratitude and Obstinacy, notwithstanding the mighty Wonders He had done in their Favour from Time to Time, since He had brought them out of the Land of Egypt.

However His tender Mercy for the Sons of *Jacob* wou'd not suffer him to see them utterly perish : He therefore sent an Angel to *Gideon* the Son of *Joas*, who said unto him ; *The Lord is with thee, thou mighty Man of Valour.* O, my Lord, (answered *Gideon*) if the Lord be with us, why is all this befallen us ? and what is become of all His Miracles, which our Fathers told us, saying : Did not the Lord bring us up from Egypt ? but now the Lord hath forsaken us, and deliver'd us into the Hands of the *Madianites* : Not reflecting that it was their own Idolatry and Wickedness that had moved the LORD thereunto. *I will be with thee*, answer'd the LORD, *and thou shalt smite the Madianites as one Man.*

Jud. 6.

Then the Spirit of the LORD came upon *Gideon*, and he sounded a Trumpet, and sent Messengers to the Tribes of *Manasses*, *Asser*, *Zabulon*, and to *Nephthali*, and they gather'd unto him : But being distrustful of his own Ability to engage so great a Multitude, he begg'd of GOD to give him a Sign, by which he might know that He was with him : *If thou wilt save Israel, by mine Hand*, says he, *behold I will put a Fleece of Wooll upon the Floor and if the Dew be on the Fleece only, and if it be dry on all the Earth beside, then shall I know that Thou wilt save Israel by mine Hand, as Thou hast said.*

Gideon having so done, found in the Morning all the Earth dry, and the Fleece so full of Dew, that he wrung a Bowl-full of Water out of it: However being yet in doubt, he ask'd of GOD, as a confirmation of the Miracle, *That the Dew might fall upon the Earth, and the Fleece be dry the next Night*; and it fell out accordingly: For in the Morning the Floor was all cover'd with Dew, and not a drop on the Fleece.

Being thus confirm'd in his hopes of Victory, he encamp'd his Army near the Well of *Harod*, over against the Camp of the *Madianites*. Then the LORD told *Gideon*, that *he had too many people with him*, and that *if he shou'd conquer the Madianites with so great an Army, Israel wou'd be apt to boast, and to ascribe the Victory to the strength of their own Arms*: Proclaim therefore in the Camp, says the LORD to him, that *all the fearful and faint-hearted depart and return to their Houses*. Which done, twenty two Thousand left the Camp, ten Thousand only remaining. Again the LORD told *Gideon*, that *he had yet too many*: Bring them then down, says he, to the Brook, and *such as will lap the Water with the Tongue out of the Palms of their Hands take with thee; but such as kneel down to drink, send away*. *Gideon* did accordingly, and there remain'd of the ten Thousand, only three Hundred Men. By these three Hundred Men, saith the LORD; *I will save you, and deliver the Madianites into thine Hands*.

Gideon hereupon divided his Men into three Companies, and put into each Man's Hand a Trumpet, and an empty Pitcher, with a Lamp in each Pitcher, and commanded them to follow him, and so sound their Trumpets and break their Pitchers, crying aloud, *The Sword of the Lord and of Gideon, so soon as they shou'd hear him sound the Trumpet*: And when he had surrounded the Camp of the *Madianites* in the middle watch of the Night, he sounded his Trumpet, and all the three Hundred Men did the like, and broke their Pitchers, and cryed aloud, *The Sword of the Lord, and of Gideon*.

The *Madianites* hearing this terrible Noise, and seeing the light of the Lamps on every side of them, were so amazed and struck with pannick Fear, that they turn'd their Swords against one another, and made a most dreadful Slaughter of themselves. Such as cou'd make their escape fled towards *Bethsetta*: Whereupon *Gideon* sounded an Alarm Trumpet, and sent Messengers to the *Israelites* of Mount *Ephraim*, who immediately went and slew all the *Madianites* they cou'd catch at the Waters of *Beth-bera* and *Jordan*; and among them they took two Princes *Oreb* and *Zeb*, and cut off their Heads, and brought them to *Gideon*. Then *Gideon* with his 300 Men pursued the *Fugitives*, and came to the Men of *Succoth*, some of his own Brethren, and being excessive weary, and faint, he pray'd them to give some refreshment to his Men, to enable them to pursue *Zebec* and *Salmana*, Kings of *Madian*; but the chief Men of *Succoth*, instead of answering his Expectations, mock'd him, saying; *Are the Hands of Zebec and Salmana in thy Hand, that we shou'd give bread unto thine Army?* *Gideon* receiving such Treatment from those he might reasonably hope shou'd be Friend him, protested he wou'd, at his return, be reveng'd on them; and so went on, and came to *Phanuel*, another City of *Israel*; and made the same Request to the Men of *Phanuel*, as he had done at *Succoth*; but receiv'd the same mocking Answer. This did not a little exasperate *Gideon*, he therefore told them, he wou'd be reveng'd of them also; and then he pursu'd *Zebec* and *Salmana*, and overtook them with fifteen Thousand Men, being what was left of their prodigious great Army, there being one hun-

dred and twenty Thousand of them slain in the Field of Battle. *Gideon* with his 300 Men set upon this Body of Men, when they least thought of it, and defeated them, and took their Kings *Zebec* and *Salmana* back with him to *Phanuel* and *Succoth*, and, as he had promis'd, he was reveng'd of these Cities : For he beat down the Tower of *Phanuel*, and slew the Men of the City ; and the Rulers of *Succoth* he severely chastis'd with Briars and Thorns, shewing them *Zebec* and *Salmana* in his Hands. Thus *Gideon* destroy'd the great Army of the *Madianites*, and slew all their Princes and Kings, Judged *Israel* the space of forty Years, and died in a good old Age, leaving a numerous Issue, threescore and ten Sons behind him, by marry'd Wives ; and one Son call'd *Abimelech*, by a Concubine.

This *Abimelech* came to the Men of *Sichem*, and perswaded them to take with him, as their *Ruler* and *Governour*, to the prejudice of the lawful Sons of *Gideon* ; and having gain'd his Point ; he went to his Father's House and slew upon one Stone all his Sons, except *Joatham* the youngest, who hid himself. But as the *Sichemites* had dealt ungratefully with the House of *Gideon*, their great Deliverer ; so God return'd their Wickedness upon their own Heads : For *Abimelech* began to tyrannize over them, and after some bloody Battles destroy'd them all, and burnt their City ; but was himself slain by a piece of a Mill-stone cast down by a Woman from the Tower of *Thebes*, bating, that he order'd his 'Squire to run him through with his Sword, lest it shou'd be said, that he fell by the Hands of a Woman. He Judg'd *Israel* three Years.

After the Death of *Abimelech* there arose a Captain, named *Thola*, of the Tribe of *Isachar*, who Judg'd *Israel* 23 years : To him succeeded *Jair* the *Galaadite* : He Judg'd *Israel* 22 years, and Dyed. After the Death of *Jair*, the Children of *Israel* did evil in the sight of the Lord, even greater Abominations than their Forefathers : For, they not only served *Balim* and *Astaroth*, but also the gods of *Siria*, and *Sidon*, and *Moab*, and *Ammon*, and the gods of the *Philistine* ; and continued these abominable Practices for 30 years. Then the LORD deliver'd them into the Hands of the *Philistines*, and of the *Ammonites*, who did afflict, and grievously oppress them for the space of eighteen Years. They cry again unto the LORD for help : But the LORD answer'd, that having so often before deliver'd them out of the Hands of their Enemies, they still returned to their accustomed Abominations : He wou'd therefore deliver them no more ; only leave them to call for help upon the gods whom they worshipped.

Then the *Israelites* made an humble Acknowledgment of their Sins ; and prayed heartily to the LORD, that He wou'd please to punish them himself as he thought fit ; only, that He wou'd not suffer them to perish under the Hands of the *Ammonites* ; and hereupon they put away all their strange gods, and served the LORD. This Reformation mov'd the LORD's Compassion for *Israel* so far, that (notwithstanding his former Denial) He stirr'd up the Spirit of one *Jephth*, the Son of *Galaad* to be their Deliverer.

This *Jephth* was the Son of an Harlot, and was banish'd from his Father's House by his Father's lawful Sons, and by the Inhabitants of the City of *Galaad* : But when the *Ammonites* came with a great Army to make War upon them, the Elders of *Galaad* sent to *Jephth*, and prayed him to come and be their Captain to fight the *Ammonites*. *Jephth* after some Exposition with them, upon their Ingratitude to him, accepted their offer ; and went with their Army to meet the *Ammonite*. And when he drew near, he made a Vow to GOD, that in case he deliver'd the *Ammonites* into

into his Hands; he wou'd, upon his return Home in peace, offer up unto Him, as an Hollocaust, or burnt Offering, the first that should meet him coming out of his own House; and then he fell upon the Ammonites, and defeated them; took twenty Cities from them, with great Slaughter of their Men, and entirely subdued them. But as there is scarce any Joy that is not attended with some Allay, so it happen'd to Jephthe; for as he came back to his own House, loaden with the spoils of his Enemies, and the Acclamations of Israel, his only Daughter, and only Child, hearing of her Father's great Victory, came with Timbrels at the Head of a Chorus to congratulate him upon his safe Return: Whom when poor Jephthe had seen, he tore his Garment, and cryed out; *Alas, my Daughter, thou hast deceived me, and thou art deceiv'd! For I have opened my Mouth unto the Lord, and I cannot go back.* Whereupon his Daughter answer'd: *Father, if thou hast open'd thy Mouth unto the Lord, do with me whatsoever thou hast promised; since the Lord hath granted thee to take Vengeance of thine Enemy, and to overcome them; only this I ask, that thou wilt suffer me to go on the Mountains for two Months, and bewail my Virginity with my Companions.* Jephthe bid her go: And, at the end of two Months she returned, and he did unto her as he had Vowed.

But this was not all the mortification that Jephthe was like to bear; for he was no sooner settled at Home, when the Tribe of Ephraim come in a seditious manner, reproaching him for not calling them to his Assistance when he fought the Ammonites, and even calling the Galaadites Fugitives of Ephraim and Manasse. Whereupon Jephthe and the Galaadites took up Arms, and fought the Ephratites, and defeated them; and that they might let none of them escape, they possessed themselves of the Fords of Jordan to catch the Fugitives: And when an Ephratite came to the Ford, and desired to pass over, the Galaadites asked if he was an Ephratite? And upon his answering that he was not, the Galaadites bid him pronounce the Word * *Sibboleth*, and he pronounced *Sibboleth* (for it seems the Ephratites cou'd not frame their Tongues to pronounce that Word right) then the Ephratite was knock'd in the Head; so that there fell in that Day forty two Thousand of the Tribe of Ephraim, by their own rashness. Jephthe Judged Israel in all six Years, and then Died. After him Abesai Judged Israel seven Years: To him succeeded Abialon; he Judged Israel ten Years, and was succeeded by Abdon, who Judged Israel eight Years.

* i. e. An ear of Corn.

After the Death of Abdon, the Children of Israel fell again into their former Abominations, doing evil in the sight of the Lord for the space of fifty Years, having neither Judge nor Ruler, but every Man doing what seem'd good in his own Eyes. Then the LORD deliver'd them into the Hands of the Philistines, who did sorely oppress them for the space of forty Years. And, however the Scripture doth not mention that they cryed unto the LORD for help, being, I suppose, ashamed to call to him any more after so many Deliverances, and as many Relapses; yet he wou'd not abandon them altogether to the fury of their Enemies: He therefore raised them up a Deliverer in the person of Samson, whose Birth and whole course of Life had such variety of Events in them, and of so extraordinary a Nature, that I hope the Reader will be well pleased to have a short account of the same.

There was a certain Man of the Town of Sarai, of the Tribe of Dan, whose Name was Manne: This Man took to Wife a Woman that was Barren, to whom an Angel from GOD appeared, and said; *Thou art Barren, but thou shalt Conceive and bring forth a Son. Beware then that he drinks*

Jud. 13.

neither Wine nor other strong Drink; and that thou eat not any unclean thing, nor suffer a Razor to touch his Head; for he shall be a Nazareen of God from his Infancy; and shall begin to deliver Israel out of the Hands of the Philistines. The Woman goes with Joy and relates this good News to her Husband; and in some time after Conceives and brings forth a Son, whom she called *Samson*. The Child grew up, and increased, and GOD blessed him, and the Spirit of the LORD was upon him in the Camp of Dan, between *Sarad* and *Esbaal*. And he went down to a Place called *Thamnatha*, which was possessed by the *Philistines*; and seeing there a young Woman of the Daughters of the *Philistines*, he fell in Love with her: And when he came back, he prayed his Father and his Mother to get him the young Woman to Wife. His Parents being hereat mightily surpriz'd, knowing very well that this was expressly forbidden by the Law of GOD, said unto him: *Is there not a Woman among the Daughters of your Brethren, or in all our People, that you shou'd take a Wife of the uncircumcised Philistines?* For it seems they did not know that this was the LORD's Doings, and that *Samson* sought an Occasion to be reveng'd on the *Philistines*. However at the further pressing Instances of *Samson*, they go down with him to *Thamnatha*: And as they drew near the Town, there came out of the Vineyards towards *Samson* a fierce young Lion roaring for Prey, which *Samson* took and tore in pieces as he wou'd a young Kid; but said nothing thereof to his Parents: And having talk'd with the young Woman, she pleas'd him so well, that he resolv'd to take her to Wife. In some time after he came the same way in order to take his Wife home, and turning a little out of the road to see the Carcass of the Lion, he discover'd a swarm of Bees and Honey in the Lion's Mouth; and having eaten thereof, he came to his Mistress, and made a Feast for seven Days (according to the custom of the *Philistines*) for all her Friends, to which her Parents had invited thirty young Men to be Companions to *Samson* upon that occasion.

Jud. 14.

On the first Day of the Feast *Samson* propos'd a Riddle to his Companions, telling them, *that if they cou'd unfold the same in seven Days, he wou'd give them thirty pieces of fine Linnen, and thirty Coats; but if they cou'd not, they shou'd give him the like number of pieces of fine Linnen and Coats.* *Samson's* Companions having agreed to the Bargain, desir'd him to propose his Riddle: *Out of the Eater (saith Samson) came forth Meat, and out of the strong, Sweetness.* This they cou'd not unfold with all their Skill; and being grieved as well for the shame of being outwitted by *Samson*, as for the loss they were like to be at, they apply'd themselves to his Wife, and threaten'd to burn her and her Father's House, if she wou'd not prevail upon *Samson* to let her know the Mystery of his Riddle, before the seven Days were over. *Samson's* Wife hereupon prays him to let her know the meaning of his Riddle; but he excus'd himself, assuring her *he did not tell it even to his Father or Mother.* However at last, what with importunity, and Tears, and Careless she extorted from him the Interpretation of the Riddle, and then told it to his Companions.

On the seventh Day *Samson's* Companions being required to unfold the Riddle, answer'd; *What is sweeter than Honey? and what is stronger than a Lion?* *Samson* perceiving by their Answer, that his Wife had discover'd the Secret, reply'd; *If you had not plow'd with my Heifer, ye had not found out my Riddle.* And immediately the Spirit of the LORD came upon him and he went down to *Ascalon*, and slew thirty *Philistines*, and gave them Cloath to them that Expounded his Riddle; and then in great Passion went back

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back to his Father's House. In some time after, *Samson* came to visit his Wife ; and being inform'd by her Father that he had given her to one of his Companions, he resolv'd to be revenged of the *Philistines* after a very odd manner. He goes and catches three Hundred Foxes, and ties each couple together by the Tails, and fastens a Fire-Brand to their Tails, and turns them loose among the Corns that were then ripe, and by this means burnt all their Corn, and Vineyards, and Olives. The *Philistines* seeing their Corn destroyed, enquir'd who did them this Mischief, and having understood it was *Samson*, because his Wife was given to his Companion, they took *Samson's* Wife and her Father and burnt them. *Samson* hereupon, as if he intended to revenge the Death of his Wife and Father-in-Law, falls upon the *Philistines*, and makes great Slaughter among them : And then goes and dwells in the Cave of the Rock *Etam*. All the rest of the *Philistines* being alarm'd at this usage, gather an Army and incamp in the Land of *Juda*, at a Place call'd *Lechi* : The Men of *Juda* being hereat surprized expostulate with the *Philistines* as having given them no cause to come against them with armed force. The *Philistines* answer, that *they came only to bind Samson, and to deal with him as he had done with them*. The Men of *Juda*, to the number of three Thousand, go hereupon to *Samson*, and tell him, *That he cou'd not be ignorant, that the Philistines were their Lords and Masters; and that now they came with an intent to destroy them, except they wou'd deliver him bound up to them : And therefore pray'd him, that for the publick good of his Brethren, he wou'd suffer them to bind him, and give him up to the Philistines. I will, saith Samson, provided you swear that you will not fall upon me your selves*. And they swore accordingly ; and then bound him and brought him down to the *Philistines*, who upon seeing *Samson* bound gave a great shout for Joy : But *Samson* gave them soon to understand, that they had much more reason to weep : For in an Instant he broke the Cords wherewith he was bound, and seeing a Jaw-bone of an Ass upon the ground, he took it up, and slew therewith a Thousand *Philistines*, and routed all the rest.

After this great conflict *Samson* was so thirsty that his Spirits began to fail him : Whereupon he put up this Prayer to GOD ; *Thou hast given, O Lord, this great Deliverance and Victory into the Hand of thy Servant ; and behold I dye for thirst, and shall fall into the Hands of these uncircumcised*. Then the LORD open'd a Tooth in the aforelaid Jaw-bone, and there issued out a Spring of clear Water, wherewith *Samson* quench'd his Thirst and was refreshed.

In some time after he went to a City of the *Philistines* call'd *Gaza*, and law there an Harlot, and went in unto her. When the *Gazites* understood that *Samson* was in their City, they encompassed the Walls of the Town all Night, and placed strong Guards at the Gates, in order to catch him early in the Morning : But *Samson* arose at Midnight and took up one of the Gates of the Town, with the Posts, and Door, and Bolts, and Barrs, and carry'd away all upon his Shoulders unto the Top of an Hill over against *Hebron*. Again he goes to the Valley of *Sorec*, and there unfortunately falls in Love with a Woman call'd *Dalila*. The Lords of the *Philistines* hearing thereof, come to this Woman, and promise her a great Sum of Money on condition of finding out of *Samson* wherein his great strength consisted, and by what means he might be brought to the State of other Men. This deceitful Woman failed not to endeavour to pump out of *Samson* what they demanded ; but he wou'd not as yet discover the Mystery to her.

If I be tyed, said he, with seven green Cords, that were never dried, I shall be as another Man. *Dalila* prepared such Cords, and took her opportunity to tie *Samson* with them; which done, she got Men to lye in wait in her Chamber; and then cry'd out: *The Philistines be upon thee Samson.* *Samson* hereupon arose and broke the Cords as he would a thread of Tow. *Dalila* finding that he had deceived her, began to reproach him, and beg'd him more earnestly to let her know wherein his strength consisted. He put her off a second time by telling her, that if he had been bound fast with new Ropes that were never us'd, he would be like other Men. This she made Experiment of, as before, but was deceiv'd. A third time he put her off by telling her, that if she would weave seven hairs of his Head with a web, and twist them about a Nail fastned to the Ground, he would be weak as another Man. But this was found upon Experiment to be an Amusement also. At last *Samson* being tired with her Cares, and Tears, and importunities open'd his Heart to her, and said: *There hath not come a Razor upon my Head, because I am a Nazareen, (that is, consecrated to God) from my Mother's Womb; if I be shaven my strength will fail me, and I shall be like other Men.*

When *Dalila* perceived that *Samson* had told her the truth, she sent to the Lords of the *Philistines*, and desired them to come to her, for that she had at last overcome *Samson*. Then she put his Head in her Lap and lulled him asleep; and while he slept, she caused a Barber to shave his Head; which done, she drove him away from her, and cryed, as she had done often before; *The Philistines be upon thee Samson:* Whereupon *Samson* awoke and said in his Mind; *I will go forth as before, and shake myself,* not knowing that GOD had forsaken him: But before he could well look about him, he was seized by the *Philistines*, who put out his Eyes, and led him away in Triumph, to *Gaza*, and lodg'd him in Prison; and as a mark of Slavery, caused him to grind their Corn. *Samson's* Strength being gone with his Hair; as his Hair began to grow, so did his Strength increase also. The Lords of the *Philistines* being over-joyed to have *Samson* in their Power, did Institute a solemn Sacrifice and Fast to their god *Dagon*, and amidst their Mirth and Cups, order'd *Samson* to be brought before them to make them sport. Which being accordingly done, *Samson* was placed between two great Pillars, which supported the Roof of the great Hall, where the *Philistine* Lords and the People made Merry, and mocked poor *Samson*. But *Samson* understanding that the House was supported by these Pillars, pray'd his Guide to make him feel the Pillars that he might lean upon them. Now all the Lords of the *Philistines*, and a vast number of People were in the Hall, and even upon the Roof there were three Thousand persons, who came to see *Samson* make sport: *Samson* then having grasped the Pillars with his Hands, put up his Prayer to Almighty GOD; *O Lord God remember me, and restore me my former strength, my God, that I may this once be revenged of the Philistines for the loss of my Eyes:* And then uttering these Words; *Let me die with the Philistines,* he shook the Pillars, and drew them from their Bases so that all the Roof fell down and killed himself, and all the *Philistine* Lords and People that were there.

Thus *Samson* was revenged of the *Philistines*, and destroyed more of them at his Death than he had slain in his several Conflicts with them, during his Life: He judged *Israel* the space of 20 Years, and left the *Philistines* humble and distressed by this Catastrophe, that in many Years after they were not in a Condition to molest *Israel*.

The

The next that succeeded *Samson* was *Heli* the High-Priest : He dwelt at *Silo* where the Ark and the Tabernacle were kept, and whither the Children of *Israel* used to repair for to offer their Sacrifices according to the Law of *Moses*. In those Days the worship of GOD began to be assiduously performed : For the *Israelites* being so often scourged and oppressed by the Instruments of GOD's Wrath for their abominable Idolatries, were resolv'd to adhere to the GOD of their Fathers, and to the Performance of his Holy Laws. They did therefore repair daily to *Silo* in great Numbers, in order to offer their Sacrifices, and perform holy Rites, after the Precepts of the said Law : But it seems the Priests, the Sons of *Heli* who ought, above all others, to promote GOD's Worship, were the Men that most obstructed it : For when the People came to offer their Sacrifices, these Sons of *Belial*, that is, Sons without Yoke or Discipline, used to order their Servants to take away the Meat designed for Sacrifice, before the same was offer'd, as the Law had prescribed; and upon the People's expostulating with them for so doing, contrary to the Law of GOD, they used to threaten, and tell them, they would else take away the Meat by force, alledging, that the Priests shou'd have Raw, not Sodden Meat for their Portions; and by this means turn'd the People's Hearts in a great Measure from GOD's Worship. This Sin of the Priests was so heinous in the sight of GOD, that he sent a special Messenger to denounce unto *Heli* all the evils he wou'd bring upon him and his Family, for his too great Indulgence to his Children, and the Coldness of his Reproofs to them for their great Sins. But forasmuch as this was afterwards more expressly declared to *Heli*, by the Prophet *Samuel*, when a Child, it will be requisite to give a short Account of his Birth and Education, which was after this manner.

There was a certain Man of *Ramathaim Sophim* of Mount *Ephraim*, whose Name was *Elcana*; This Man had two Wives; one was called *Anna*, and the other *Phenena*. By this he had Children, but *Anna* was barren. *Elcana* went up Yearly from his City, with his Wives and Children to *Silo*, in order to Worship GOD, and offer his Gifts and Sacrifices by the Hands of the Priests, at the LORD's Altar : And having one Day offer'd his Sacrifice, he gave Portions to *Phenena*, and to her Sons and Daughters; and gave a single Portion to *Anna*, with a sad Countenance; for he lov'd her. *Anna* being excessively grieved for not having Children, went into the Tabernacle, and poured out her heart with Prayers and Supplications to the LORD, making a Vow to GOD, that in case he wou'd please to hear her Prayers, and give her a Male Child, she wou'd consecrate the same to his Service all the Days of his Life. As *Anna* thus prayed in the bitterness of her Heart, *Heli* the High-Priest who sat in his Chair, in the Tabernacle, observ'd her move her Lips, but not hearing her Voice, concluded, that she had been drunk; he therefore reprov'd her, and bid her *be gone and digest her Wine*. *Anna* hereupon answer'd : *I am a Woman of a sorrowful Spirit : I have drunk neither Wine nor strong drink, but have poured out my Soul before the Lord : Count not thine Hand-maid for a Daughter of Belial : For out of the abundance of my Sorrow and Grief have I spoken hitherto. Go in Peace, saith Heli, and the God of Israel grant thee thy Petition*. So *Anna* arose, and when she and her Husband had worshipped the LORD, they return'd to their House in *Rama* : And in some time after *Anna* conceived and brought forth a Son, and she call'd his Name * *Samuel*. It is not to be exprest with what Joy and Care *Samuel* was nursed and attended

1 Kings i.

1 Kings i.

* That is, ask'd of God.

by his Mother *Anna*, until he was able to walk, and when this was come to pass, she presented him to the LORD, in the Tabernacle before *Heli*, with Gifts and Sacrifices, and told him, that *this was the Child for which she had so earnestly prayed the Lord in his presence.* Thus *Samuel* was consecrated to GOD's Service in the Tabernacle, and became a Faithful Minister and Prophet of the LORD, as we shall see hereafter.

1 Kings 3.

In those Days the Sons of *Heli*, *Ophni*, and *Phinees* filled up the measure of their Iniquity, and were ripe for Destruction. It happen'd then, as *Samuel* slept in the Tabernacle, that the LORD called upon him : *Samuel* hearing a Voice ran to *Heli*, and said; *Here I am, for thou hast called me. I did not, saith Heli, lye down again.* The LORD called *Samuel* the second time ; and *Samuel* ran as before to *Heli*, and said ; *Here I am for thou didst call me.* *Heli* saith ; *I did not, my Son, return and sleep.* The LORD called *Samuel* a third time : *Samuel* arose, went to *Heli*, and said ; *Here I am for thou hast called me.* Then *Heli* perceiv'd, that the LORD had call'd the Child ; He therefore said unto him : *Go and sleep, and if thou art call'd any more, thou shalt say ; Speak Lord for thy Servant heareth.* *Samuel* went and slept as before, and the LORD call'd him : *Speak Lord, saith Samuel, for thy Servant heareth.* The LORD saith : *Behold, I will do a Thing in Israel, at which both the Ears of every one that heareth it shall tingle : In that Day I will raise up against Heli all the things which I have spoken concerning his House. I will begin, and I will also finish : For I have foretold him, that I wou'd for ever judge his House for its Iniquity : forasmuch as he knew, that his Sons had dealt unworthily, and did not correct them : Therefore I swore, that the Iniquity of the House of Heli should never be expiated by Offerings and Gifts.* On the Morrow *Heli* call'd *Samuel*, and adjured him to declare every Word which the LORD had said unto him. So *Samuel* declared unto him all the Words of the LORD. And *Heli* said : *He is the Lord, let him do what seems good in his Eyes ;* and took no further Care of correcting his Sons ; But *Samuel* grew up and the LORD was with him, and all *Israel* from *Dan* to *Bersabee* knew, that Faithful *Samuel* was the LORD's Prophet.

1 Kings 3.

Then came the *Philistines* to make War upon *Israel*, and the *Israelites* on their side prepared for Battle ; but the LORD abandon'd them to the *Philistines*, who defeated them, and slew more than four Thousand of them in the field of Battle.

When the Elders of *Israel* heard thereof, they were amaz'd, having known by Experience, that the GOD of *Israel* had never before given them up into the Hands of their Enemies, but for the Wickedness of their Sins and Idolatry, whereof they were not at this time conscious to themselves ; but did not reflect, that it was for the Sins of the Priests, that he had forsaken them, and was resolv'd to do so again : They therefore send for the Ark of the Covenant to *Silo*, and bring it into the Camp, that it might save them from the *Philistines*. When the Ark came into the Camp attended by the wicked Priests *Ophni*, and *Phinees* Sons of *Heli*, the *Israelites* gave such a shout for Joy, that the Earth rang again : But alas it little avail'd them to have the Ark of the GOD of *Israel* on their side, when the GOD of *Israel* was against the Priests that bore the Ark, as it appeared soon after : For having join'd Battle with the *Philistines*, they were utterly routed and forced to fly, leaving thirty Thousand foot slain in the field of Battle ; and (which grieved them more) the Ark of the LORD was taken by the *Philistines*, and *Heli's* two Sons *Ophni* and *Phinees* slain. This indeed

indeed made the Ears of all *Israel* tingle, and even cost *Heli* his Life. For the Messenger that brought the News of the defeat of the *Israelites*, no sooner related to him the taking of the Ark of the LORD, and the death of his Sons, but he fell down from his Chair, broke his Neck, and died. Thus did GOD bring to pass that wherewith he had threatn'd *Heli*, by the Mouth of *Samuel*; and thus did *Heli* end his Days, for his Remisness in correcting his Children. He judg'd *Israel* forty Years, and was a good Pious Man in all Respects, bating that of his Indulgence to his Children, which brought him and them to this untimely End.

When the *Philistines* had made an End of plundering the Camp of *Israel*, they took away the Ark of the LORD, and plac'd it in the Temple of their god *Dagon*, at *Azotum*. The next Day *Dagon* was found flat upon his Face before the Ark. The *Philistines* seeing their god stretch'd on the Floor, took him up, and set him in his Place; but on the Day following, they find *Dagon* stretch'd on his Face, with his Head, and both the Palms of his Hands cut off, upon the Threshold; and even perceiv'd the Hand of the LORD heavy upon them, over all the City, and the Coasts thereof, by the Destruction which he made of them, striking them with *Emerods* in their Secret Parts, and with other grievous Plagues of Mice, that devour'd all Things.

The *Philistines* of *Azotum* hereupon cry out, and call together the Lords of the *Philistines*, and expose unto them how heavy the Hand of the GOD of *Israel* was upon them, and upon their god *Dagon*; and therefore pray, that the Ark of the LORD might be remov'd from them. Then it was decreed, that the Ark shou'd be remov'd to another City call'd *Gath*: But the Men of *Gath* were punish'd with more grievous Plagues by the LORD, than the Inhabitants of *Azotum*. They therefore send away the Ark to *Accaron*. Whereupon the People of that City cry aloud, and complain, that the Ark of the GOD of *Israel* was sent to destroy them. Then they enter into Council, where it was propos'd, that the Ark shou'd be sent back to *Israel*. But before this was resolv'd upon, some of their Sages, who pretended to more than ordinary Skill in Divination, advis'd, that the Ark shou'd not be sent empty away. *You have been plagu'd*, say they, *by the GOD of Israel with Emerods and Mice, make therefore five Golden Emerods, and five Golden Mice according to the Number of the five Philistian Lords, put them in a Box, and place them by the Ark of the Lord of Israel; and take two Milch Cows and yoke them in a Cart, and put the Ark and the Box therein, and turn the Cows loose, and if they go along to the Land of Israel, then shall ye know, that the GOD of Israel hath sent these Plagues upon you: But if the Cows turn aside and go not that way, you may conclude, that it was not the GOD of Israel that punish'd you, but that it was a Chance, that happen'd to you.* The whole Assembly like this advice so well, that they straightway put it in Execution, sending away the Cows with the Cart, and the Ark, and the Golden Presents; and, as the Sages had said, the Cows turn'd neither to the Right Hand nor the Left, but went on strait forward towards the Land of *Israel*, and rested not until they came to *Bethshames*. When the *Israelites* who dwelt at *Bethshames* saw the Ark they rejoyc'd exceedingly, and sent for the *Levites*, who took down the Ark and it's Presents, and Sacrificed with the People the Cows that drew the Ark, making use of the Cart for Fuel. From thence the Ark was carried to *Cariathiarim*, where it dwelt twenty Years in the House of *Abinadab*, under the Care of *Eleazar* the Priest: This was the last Anarchie of the *Israelites*.

1 Kings 7.

By this time *Samuel* the Prophet grew up to Man's Estate, and took upon him to judge *Israel*, and went about throughout all the Land, and exhorted the Children of *Israel* to put away their strange gods, and to serve the LORD, and they did so : Then *Samuel* commanded them to come together to *Masphath*, that he might pray the LORD for them : But when the *Philistines* (who by this time were pretty well recover'd of the Plagues wherewith GOD had scourged them, upon Account of the Ark) understood, that *Israel* was assembled at *Masphath*, they come upon them with armed Force, which so terrified the *Israelites*, that they cry'd out unto *Samuel* to pray for them. *Samuel* hereupon takes a Lamb, and Sacrifices it to the LORD; and as the *Philistines* were ready to join Battle with *Israel*, the LORD did so terrifie them with Thunder and Lightning, that they fled from before *Israel*, who pursued and slaughter'd them, as far as *Bethchar*, and by this Defeat humbled them, so that they were not in a Condition to trouble *Israel* in many Years after.

1 Kings 8.

Thus did *Israel* Triumph over their Enemies, and flourish in Peace and Plenty under the Government of Faithful *Samuel* : But when he grew old, and was not able to bear the Weight of so great a Burthen, he appointed his Sons Judges over *Israel*. These follow'd not the Steps of their Father : For they turn'd aside after Lucre, and took Bribes, and perverted Judgment. Then all the Elders of *Israel* gather'd themselves together, and came to *Samuel* in *Rama*, and said unto him : Behold, thou art grown old, and thy Sons walk not in thy ways : Now appoint us a King to Judge us, as all the Nations have. This Behaviour of the *Israelites* did sorely displease *Samuel*, knowing very well, it would highly displease the Great GOD of Heaven, who himself was their King, and took them into his especial Care and Protection, exercising a Theocracy over them on Earth : He therefore earnestly pray'd to the LORD, that he wou'd forgive them this folly of their Hearts; But the LORD was resolv'd to punish the Affront they put upon him, in granting them their Request; and therefore commanded *Samuel* to hearken to them in all they demanded, telling him with all, as a Mark of his Displeasure, that the *Israelites* did not reject *Samuel*, but Himself, that he shou'd not reign over them : But (added the LORD) protest unto them, and declare before Hand the Right or Prerogative of the King, that shall reign over them.

Samuel hereupon comes to the people and tells them all the Words of the LORD, and adds : This shall be the Right of the King who shall Govern you : He will take your Sons, and put some, over his Chariots; others he will make to himself Horsemen, and Runners before his Chariot; and will appoint some to be Tribunes and Captains; and others, Tillers of his Land, and Reapers of his Corn, and Handicrafts Men for making of Arms and Chariots : He will also take your Daughters, and make them his Confectioners, and Cooks, and Baker. He will take your Fields, and your Vineyards, and the best of your Olive-Plantations, and give them to his Servants. And he will take the Tithe of your Corn, and of your Vineyards, and give it to his Eunuchs and Servants. And he will take your Men-servants, and your Maid servants, and your best Youth, and your Asses, and put them to his Work. He will Tithe your Flocks also, and ye shall be his Slaves; and ye shall cry out in that Day because of the King which ye have chosen for yourselves, and the LORD will not hear you, because you have ask'd a King.

All

All this notwithstanding the *Israelites* persisted in their Resolution of having a King (like other Nations,) that might go before them and fight their Battles. Then *Samuel* order'd the People to go home every one to his own City, being resolv'd to assemble them soon after. In the mean time, *Cis* the Father of *Saul*, a Man of the Tribe of *Benjamin* had lost his Asses, and he commanded his Son *Saul* to go in quest of them. *Saul* having spent some Days seeking his Father's Asses, comes to the Prophet *Samuel* to enquire of him concerning them, and *Samuel* by GOD's directions anoints him King over *Israel*, tells him, that the Asses were found, and sends him home to his Father's House, charging him to keep his Counsel in Relation to the Kingdom, until he shou'd hear further from him.

In a few Days after *Saul's* return, *Samuel* call'd the People together unto the LORD at *Masphath*, and after a sharp Speech upon their Ingratitude in rejecting the GOD of *Israel's* Reign over them, in favour of a Mortal Man, he commanded all the Tribes to draw near, and cast Lots upon them; and the Lot fell upon the Tribe of *Benjamin*. Then he caus'd all the Families of the Tribe of *Benjamin* to draw near, and the Lot fell upon the Family of *Metri*, and lastly upon *Saul* the Son of *Cis*. *Saul* was immediately sought for, but was not found in the Field, for he hid himself in his Father's House. They send thither, and bring him forth: And *Saul* was Comely and Fair, and Taller by the Head and Shoulders than any of the People. Then *Samuel* placed him before them, and said: *Ye see whom the Lord hath chosen, that there is not indeed a Man like him among all the People*; and the People shouted and said: *Vivat Rex*. So *Samuel* spoke unto the People the Law of the Kingdom, and wrote the same in a Book, and laid it up before the LORD, and then dismiss'd the People. And *Saul* went to his own House in *Gaba*, accompanied by such of the armed Men as GOD had inspired to follow him; but others contemned him, and said: *Will this Man be able to save us?*

In some Days after *Naas* the *Ammonite* came with an Army to invade *Israel*, and incamped over against *Jabes Galaad*, one of the Cities of the *Israelites*. The Inhabitants of *Jabes* finding themselves unable to oppose *Naas*, send to him, and offer to serve him, provided he wou'd enter into a League and Covenant with them. *Naas* answer'd, that he wou'd Covenant with them on Condition, that he shou'd pluck out the right Eye of every one of them, and lay that Mark as a Reproach upon all *Israel*. However hard this Condition was, yet the Inhabitants of *Jabes Galaad* promis'd to agree to it, if in seven days the rest of their Brethren wou'd not come to their Assistance. When the News of this Barbarous Condition came to *Saul's* Ears, he took a Yoke of Oxen and cut them in Pieces, and sent them over all the Coasts of *Israel*, charging the Messengers to tell the People every where, that whosoever wou'd not follow *Saul* and *Samuel* to fight the *Ammonites*, his Oxen shou'd be us'd after that Manner. Whereupon all *Israel* gather'd together, and joined *Saul* and *Samuel*. And when *Saul* had Muster'd up a considerable Army, he fell upon the *Ammonites*, and gave them such an overthrow, that there did not remain any two of them together. Then *Samuel* commanded the people to come to a Place call'd *Gilgal*, and there he offer'd Sacrifices, and Peace-Offerings unto the GOD of *Israel*, and confirm'd the Kingdom upon *Saul*.

By the time that *Saul* had reign'd two Years over *Israel*, the *Philistines* come with thirty Thousand Chariots, six Thousand Horse, and a Multitude of Foot, numberless as the Sand of the Sea, to fight the *Israelites*.

This vast Army so terrified all *Israel*, that a great Number of the People left their Houses, and hid themselves in Rocks and Caves; however, *Saul* Muster'd up an Army, and put himself in the best Posture of Defence the shortness of the Time wou'd allow: And having waited seven Days for the Prophet *Samuel*, as he had appointed, and *Samuel* not appearing, his Army began to Scatter and Moulder away. Whereupon *Saul* said to the People: Bring me hither a Burnt Offering and a Peace Offering: And he offer'd a Burnt Offering. *Saul* had scarce made an end, when *Samuel* came and ask'd him: what was this he did? *Saul* being Conscious to himself, that according to the Law of *Moses* no Man was allow'd to offer Sacrifices but the Priests and the Prophets, excused himself upon the Necessity he lay under, alleging, that his Army was dispersing, and the *Philistines* coming upon him; and that he was afraid to engage in Battle before he had appeas'd the Face of the LORD. *Thou hast foolishly done*, said *Samuel*, *nor hast thou kept the Commandments which the Lord hath given thee, which if thou hadst kept, the Lord would have confer'd the Kingdom of Israel upon thee for ever: But now thy Kingdom shall rise no more.* And having so said, he departed from *Saul* and went to *Gabaa*. So *Saul* was abandon'd by *Samuel* and by almost all his Army, there being only six hundred Men that remain'd with him, and his Son *Jonathan*. This *Jonathan* was a Pious good Man, and being sensible, that it was equal to the great GOD of *Israel* to overcome with a few or with many, he order'd his Armour-Bearer to follow him to the Camp of the *Philistines*, proposing this Sign to himself: If the *Philistines* say unto us: *Tarry until we come unto you*: Then shall we proceed no further; but if they say: *Come up unto us*, then hath the LORD deliver'd them into our Hands.

Upon this Confidence in GOD's Goodness and Mercy, *Jonathan* and his Squire go on, until they came to the Foot of a great Mountain, on the brow whereof the *Philistines* had pitched their Camp: And when they had discover'd themselves, the *Philistines* said: *Behold the Hebrews come forth out of their Caverns, where they had hid themselves*; And then they cry'd aloud: *Come up to us.* *Jonathan* perceiving by these Words, that GOD was with him, cry'd out to his Squire: *Come let us go up; for the Lord hath deliver'd them into our Hands*: And thereupon he and his Squire climb'd up the Rocky part of the Mountain, and laid about them so fiercely, that they slew twenty *Philistines* in an Instant. This sudden and unexpected Slaughter struck such a Terror into the *Philistines*, and the LORD seconded it with so dreadful an Earthquake and Trembling, that the *Philistines* began to sheath their Swords every Man in the Breast of his Fellow.

Saul hearing a dreadful Noise in the Camp of the *Philistines*, and seeing them fly away, enquir'd who was wanting of his Men; and being told: *Jonathan and his squire*: He order'd his Men to pursue the *Philistines*, and adjured them all under a heavy Curse not to taste any Meat until the Evening, that he might be reveng'd of his Enemies. Then all the *Israelites* who had hid themselves in Caves and Holes, and all the Men of Mount *Ephraim* arose and pursu'd them in like manner. And as they pass'd thro' a Wood they saw Honey drop down from the Trees, and no Man tasted thereof, by reason of the Curse; But *Jonathan*, who did not hear it, thrust the Top of the Wand, which he had in his Hand into an Honey-Comb and put it to his Mouth, and immediately his Eyes were enlighten'd. Then one of the Men that stood by, told *Jonathan*, that the King had bound all the People under a Curse not to taste any Meat until the Evening. Whereupon

upon *Jonathan* said : *My Father hath troubled the Land ; for ye have seen, that my Eyes have been enlighten'd, because I tasted a little of this Honey : How much more if the People had eaten freely to day of the Spoil of their Enemies which they found : For, had there not been now a much greater Slaughter among the Philistines ?* And having so said, he with his Men pursued the *Philistines* and smote them from *Machmas* to *Ajalon*.

By this time the Night was come on, and *Saul* caus'd an Altar to be Erected, and Sacrifices to be offer'd to GOD in Thanksgiving for so great a Deliverance ; and then consulted the LORD, whether he shou'd set upon the *Philistines* by Night, that he might utterly destroy them ; but the LORD gave him no Answer.

Now whereas there is frequent mention of this consulting the LORD in the Scripture, it will be requisite to make here a little Digression, in order to explain by what means this was perform'd. The first way of consulting the LORD was by going into the Holy of Holies, or *Sancta Sanctorum*, which was perform'd by the High-Priest after Sacrifice ; and then the LORD gave Answer from the Propitiatory or Mercy-Seat, that was plac'd over the Ark between the two Cherubins. The Second was by *Urim* and *Thummim*. *Urim* signifies Light, and *Thummim*, Perfection. These Words were engraven upon the High-Priests Breast-Plate, as we read *Exodus*, 28. 30. Now, how GOD made Answer, by this means is very much controverted : The most probable Opinion, in my Judgment, is, that when GOD was consulted by *Urim* and *Thummim*, the Letters of the Names of the twelve Tribes of *Israel* Ingraven in the Precious Stones upon the High-Priests Breast-Plate us'd to rise, some higher than the rest, so as to make up in Syllables and Words the Answer, which GOD thought fit to give. The Third was by the *Ephod*. This was a Linnen Garment which the Priests and Levites wore : When the LORD was consulted by the *Ephod*, the Person consulting put on the *Ephod*, and ask'd the LORD's Advice. Thus *David* consulted the LORD whether the Men of *Gat* wou'd deliver him up to *Saul* ; and the LORD answer'd, that they wou'd, 1 *Kings*, 23. 12. The Fourth was by *Bath Col* ; That is, *Filia vocis*. This was perform'd without any other Ceremony than that of putting up a Prayer and Petition to GOD, requesting his Answer, and the LORD answer'd by a Voice from Heaven, as we find in many Places in Scripture. Thus much concerning the Manner of Consulting the LORD. To proceed.

Now which of all these ways *Saul* consulted the LORD, is not express'd in Scripture ; but certain it is, *Saul* was perswaded by the LORD's not giving him an Answer, that some of the People had transgress'd against the Curse, under which he had bound them ; and therefore he set all the People on one side, and himself and *Jonathan* on the other, and swore, that whosoever did transgress shou'd surely die, tho' it were his Son *Jonathan*. Then he caus'd Lots to be cast between himself and *Jonathan*, on the one side, and the People on the other ; and the Guilty Lot fell between him and *Jonathan* : Again, the Lot was cast, and it fell upon *Jonathan*. Then said *Saul* to *Jonathan* : Tell me what thou hast done ? *I tasted*, said *Jonathan*, *a little Honey with the Tip of the Rod, that was in my Hand, and lo I die.* May God, saith *Saul*, do so to me and more, for thou shalt surely die. When the People understood, that *Saul* had sworn to put *Jonathan* to death, they all rise up and Mutiny : *What*, say they, *shall Jonathan, who wrought this great Salvation in Israel, die ? As the Lord liveth there shall not an Hair of his Head fall to the Ground.* And so they rescu'd *Jonathan*

out of his Father's Hands. Then *Saul* gave over the Thoughts of pursuing the *Philistines* any more, and turn'd his Arms against the *Moabites*, and the *Ammonites*, the *Edomites*, and the *Amalekites*, and deliver'd the *Israelites* out of their Hands.

1 Kings 11.

In some time after *Samuel* came unto *Saul*, and held this Discourse with him. The LORD lent me to Anoint thee to be King over his People *Israel*: Now therefore hearken thou unto the Voice of the LORD. Thus saith the LORD of Hosts: *I have call'd to Mind all the Things which Amalek did unto Israel, how he withstood him in the way, when he came up from Egypt: Go thou now therefore, and smite Amalek, and utterly destroy all that he has. Spare him not, neither shalt thou covet any thing that is his: but slay both Man and Woman, Infant, and Sucking Babe, Cow and Sheep, Ox and Ass.* This was the time in which GOD thought fit to take Vengeance of the *Amalekites*, for the Evil they did to the Children of *Israel* in the Wilderness, as we read *Exodus*, 17. Which, by the way, shews us, that, tho' GOD is Patient, and slow in Revenge; yet at last he never fails to execute it, when Men persist in Wickedness, and obstinately continue to do Evil. But to return.

Saul having receiv'd this positive Command from the LORD of Hosts, by the Mouth of the Prophet *Samuel*, gathers a prodigious great Army, two hundred Thousand Foot, and ten Thousand of the Men of *Juda*, sets upon the *Amalekites*, and puts them all to the Sword; but unfortunately spares the Life of their King, whose Name was *Agag*, and reserves the best of the Sheep, of the Oxen, and of all other things that were good, for to Sacrifice them (as he pretended) to the LORD. But the LORD who is better pleas'd with Obedience than Sacrifice, sent *Samuel* to denounce unto him the Woes that were to come upon him for his Disobedience. When *Saul* understood that *Samuel* was come to see him, he goes to meet him with a great deal of Joy, as if he had done a fine Thing, and says: *Blessed be thou of the Lord; I have perform'd the Commandment of the Lord.* Hast thou so, saith *Samuel*, what meaneth then this bleating of Sheep in mine Ears, and this lowing of Oxen which I hear? They are only, saith *Saul*, some Sheep and Oxen of the *Amalekites*, which the People reserv'd for to Sacrifice them to the LORD. Doubt the Lord, replied *Samuel*, care for Sacrifice, and doubt he not care rather that his Voice should be obey'd? For Obedience is better than Sacrifice, and to hearken, than the fat of Rams. Forasmuch then (continued *Samuel*) as thou hast rejected the Word of the Lord, He hath also rejected thee from being King.

Saul hereupon began to acknowledge his Sin, and pray'd *Samuel* to intercede for him, but all to no purpose; for *Samuel* would by no means stay with *Saul*, tho' he earnestly intreated him, and even tore his Cloak to hold him. But *Samuel* went away declaring, that, after the same manner, as he had rent his Cloak, so the LORD had rent the Kingdom of *Israel* from him, and had given it to his Neighbour, that was a better Man. And from that Day forth *Samuel* never came near *Saul* to the Day of his Death. However he ceased not to Mourn for *Saul*. Whereupon GOD spoke to Him, and ask'd Him, why he shou'd Mourn for *Saul*, since he had rejecte'd him? Fill then, saith the LORD, thine Horn with Oil, and go to Bethlechemite; For I have provided me a King among his Children. How can I go? saith *Samuel*, if *Saul* hear it, he will kill me. Thou shalt take a Calf in thy Hand, quoth the LORD, and say, I am come to Sacrifice to the Lord: And call Hui to the Sacrifice, and thou shalt Anoint him whom

1 Kings 16.

whom I Name unto thee. *Samuel* did accordingly : And when the Elders of *Bethlehem* saw *Samuel*, they trembled, and ask'd if he came peaceably? Yes, saith *Samuel*, I am come to Sacrifice unto the LORD. Then *Samuel* call'd *Isai* and his Sons to the Sacrifice; and having declar'd his Mind to *Isai*, *Isai* set before *Samuel* his Eldest Son whose Name was *Eliab* : Then his Second Son *Abinadab* : Again his Third Son, and so on to the Seventh. But *Samuel* said, that the LORD had chosen none of them. Hast thou (added *Samuel*) no more Sons? Yes, said *Isai*, there is another, the Youngest, but he keepeth the Sheep. Send for him, saith *Samuel*. So the Youngest call'd *David* was sent for, and brought before *Samuel*. He was Ruddy and Fair, and of a lovely Countenance. Then *Samuel* took the Horn of Oil, and Anointed *David* in the Midst of his Brethren : And the Spirit of the LORD came upon *David* from that Day forward ; but the same Spirit departed from *Saul* and he was seized with an Evil Spirit, which exceedingly troubled him, so as to make him appear frequently, as if he were beside himself.

Saul's Servants perceiving this violent Agitation in their Master, pray'd him to get a Man that cou'd Play well at the Harp, to the end, that when he was acted by this Evil Spirit, the sweetness and softness of the Music might lay the same; and with all recommended *David* the Son of *Isai* to him, as a Man exceeding Skilful in that Art, as also a Man of great Courage and comely in Person. *Saul* sends for *David*, and *David* comes and Plays at his Harp, and the Evil Spirit departs from *Saul*. By this means *David* was establish'd in *Saul's* Family, and *Saul* lov'd him, and made him his Armour-Bearer; and even wrote to his Father to desire that *David* might continue with him.

In some time after, the *Philistines* invade *Israel* with a powerful Army, and encamp at *Sicho* in the Land of *Juda*, on the side of a great Mountain. *Saul*, on the other side, comes with his Army and encamps on the side of a Mount over against them. Whilst both Armies lay thus in sight of each other, there went out of the Camp of the *Philistines* a Monstrous big Man, call'd *Goliath*, whose Height was six Cubits and a Span ; He wore a Brazen Helmet, and a Coat of Mail, which weigh'd five Thousand Shekels of Brass. He had brazen Greaves upon his Legs, and a brazen Target between his Shoulders. The Staff of his Spear was like a Weaver's Beam, and the Iron thereof weigh'd six Hundred Shekels. This Giant, preceded by his Armour Bearer, comes down into the Valley between both the Armies, and cries aloud, bidding Defiance to all *Israel*, and challenging any Man of them to fight him, on Condition, that if he shou'd overcome the *Israelite*, then all *Israel* shou'd serve the *Philistines*, and be their Slaves. But if the *Israelite* overcame him, that then the *Philistines* shou'd serve *Israel*, and be their Bonds-Men.

Thus did *Goliath* for several Days come down and Challenge *Israel*, and even frighten *Saul* and his whole Army. But the Great GOD of *Israel*, who had Commanded *Samuel* to Anoint *David*, was resolv'd to afford him an Opportunity of giving a Specimen of his Valour in the Presence of the Chief of all *Israel*, by killing this Monstrous Giant : Being then in the Camp on a certain day, and hearing this Monster Challenge, and bid Defiance to all *Israel*, he ask'd who this Uncircumcised *Philistine* was, that durst thus reproach the Army of the Living GOD? And what Reward the King wou'd give to him that shou'd smite him? To this Question *David* was answer'd, that the King wou'd give his Daughter to Wife to the Man that shou'd kill him, and make his Father's House free from Tribute in

Israel. Immediately after, these Words of *David* were brought to *Saul*; and *Saul* sent for *David*, and ask'd him concerning the *Philistine*; and *David* answer'd, that he wou'd go and fight him. Thou art not able, said *Saul*, to fight the *Philistine*: For thou art but a Boy, and he is a Warlike Man from his Youth. I fed my Father's Sheep, replyed *David*, and there came a Lion and a Bear and took away a Lamb or a Kid out of the Flock; and I follow'd them and slew them; and this *Philistine* shall be in my Hands as one of them.

Then *Saul* took *David* and arm'd him with his own Armour, but *David* told *Saul*, that he cou'd not go in Armour, as not being us'd thereto; and having put off the Armour, he took his Staff in his Hand, and chose him five smooth Stones out of the Brook, and put them in his Pouch, and took his Sling in the other Hand, and went to meet the *Philistine*.

When *Goliath* saw *David* approach with a Stick in his Hand, he was enraged at the Affront put upon him, of fighting him with a Stave: *Am I a Dog* (says he, belching out Curles and Execrations against *David*) *that thou comest against me with a Stave? Come hither, and I will give thy Flesh unto the Fowls of the Air, and unto the Beasts of the Field.*

To these bullying Menaces *David* made this modest Return. *Thou comest to me with a Sword, and with a Spear, and with a Shield; but I come to thee in the Name of the Lord of Hosts, the God of the Armies of Israel whom thou hast defied; this Day will the Lord deliver thee into mine Hand, and I will kill thee, and take off thine Head, and give the Carcasses of the Philistines to the Fowls of the Air, and to the Beasts of the Field, that all the Earth may know that there is a God in Israel.* And having so said, he took a Stone out of his Pouch and put it in his Sling, and slung it so directly in the *Philistine's* Forehead, that the Stone crack'd his Skull, and enter'd therein; so that he fell down to the Ground: Whereupon *David* ran, and stood upon him, and having no Sword of his own, he took the *Philistine's* Sword and cut off his Head.

The *Philistines* seeing their Champion dead, were so terrified, that they betook themselves to their Heels and fled: Then the Men of *Israel* and *Juda* pursued them as far as *Accaron*, and slaughter'd many Thousands of them, plundered their Camp, and took away their Spoils, as did also *David* that of the *Philistine Goliath*: For having cut off his Head, he put it in his Pouch, and carried away his Sword and his Armour. But as it is the fate of Men, who do great Actions for the good of their Country, to be envy'd for that for which they deserve every Man's Praise and Commendation; so this glorious Action of *David* cost him many a sorrowful Day: For when *Saul* and his Army returned in Triumph from the Slaughter of the *Philistines*, loaden with their Spoils, the Women in the Cities, as they passed by, came to meet them with Tabrets and other musical Instruments, Dancing and Singing, and answering one another in these Words. *Saul hath slain a thousand, and David ten thousand.* This Song did highly displease *Saul*. *What*, says he, *they give David ten thousand, and to me they give but a thousand! What remains, but that he should have the Kingdom?* So, from that day forth, *Saul* beheld *David* with an evil Eye.

The very next Day the evil Spirit came again upon *Saul*, and *David* played at the Harp, in order to lay it, as he had done before: But *Saul* having a Javelin in his Hand, said to himself, *I will smite David even to the Wall*; and then darted the Javelin at *David*: But *David* declined the stroke even twice. Then *Saul* removed *David* from his Presence, and made him Cap-

tain of a Thousand Men; that is, made him what we call now a Colonel in his Army; with an intent that he shou'd fall by the Hands of the *Philistines*. But GOD being with *David*, he prosper'd in all his Undertakings, and was exceedingly beloved by all *Israel*, and by all the Men of *Juda*; but more especially by *Jonathan*, *Saul's* Son, whose Heart was so link'd to that of *David*, that their Love was unalterable.

This Design failing, *Saul* put another Engine to work. He had a Daughter whose Name was *Michol*, and having understood that *David* loved her, he order'd his Servants to tell *David*, That he wou'd give her to him to Wife, provided he wou'd kill an hundred *Philistines*, and bring him their Foreskins: And this he did also, hoping that *David* might fall by the Hands of the *Philistines*. But it fell out quite otherwise than he expected: For *David* and his Men having set upon the *Philistines*, killed two Hundred of them upon the spot; and instead of one Hundred, brought unto *Saul* two Hundred Foreskins of the *Philistines*. So *Saul* gave his Daughter *Michol* to *David*; but did not in the least abate any thing of the Envy and Hatred he bore him: For in a short time after he commanded his Son *Jonathan* and his Servants to kill *David*; but *Jonathan* was so far from doing this wicked Deed, that he earnestly pleaded for *David*, laying before his Father the mighty Salvation he had wrought in *Israel* by the Death of *Goliath*, the great Innocence of his Life, and the Integrity of his Manners.

Saul being very Conscious of the Truth of all this, seem'd to be reconcil'd with *David*, and so receiv'd him into Favour. But this lasted not long: For in a few Days after the *Philistines* made War upon *Israel*; and *David* being sent to fight them defeated their Army, and made great Slaughter among them. The Evil Spirit of Envy comes again upon *Saul*, and *David* plays at the Harp as usually. *Saul* having his *Javelin* in his Hand darts it at *David*: But *David* declines, as before, gets out and makes his Escape. Then *Saul* sent his Guards to *David's* Houle in the Night, that they might kill him in the Merning. *Michol* *David's* Wife having learnt what they came about, told all to *David*, and desir'd him to make his Escape: So *David* was let down by a Window, and fled to the Prophet *Samuel* in *Rama*. *Saul* pursues *David* to *Rama*, and *David* comes back to *Jonathan*, and after a long Discourse and Protestation of mutual Love and Affection, and even of Oaths of Confederacy for the mutual Support of their Families, *David* goes to *Nobe* to *Achimelech* the Priest.

When *Achimelech* saw *David* come without his Usual Attendants, he was frightned, and ask'd, why he came thus alone? The King (answer'd *David*) gave me a secret business to manage, and charg'd me to let no Man know the matter; I have therefore sent away my Servants, some here and some there: Now if thou hast any thing at Hand even but five Loaves of Bread, give me to eat. I have no Common Bread, replied *Achimelech*, but I have Holy Bread, which ye ought not to eat, except ye be clean, especially from Women. As to Women, rejoyned *David*, we have contain'd ourselves these three Days since we left Home. So *Achimelech* gave *David* the Hallowed Bread that was taken from before the LORD. Then said *David*; Hast Thou here a Sword, or a Spear: For I have brought neither my Sword, nor my Weapons with me, because the King's business requir'd haste? Yes said *Achimelech*, the Sword of *Goliath* the *Philistine*, whom thou hast slain, is here wrapt up in a Cloath behind the *Ephod*; if thou wilt, take it; for there is no other: There is none like it, replied *David*,

David, give it me; and having so said, he took *Goliath's* Sword and went away.

This Piece of Humanity shewn to *David* in his Distress, cost *Achimelech* dear: For there was at this time in the Tabernacle one *Doeg* a Servant of *Saul*: This Wretch told *Saul*, that *Achimelech* gave *David* Hallow'd Bread, and the Sword of *Goliath*, and even consulted the LORD for him. *Saul* hereupon sent for *Achimelech* and his Sons, and caus'd *Doeg* to kill them all, except one Named *Abiathar*, who made his Escape and came to *David*. And not content with the slaughter of the Priests of the LORD, he caus'd all the Men and Women, Children and Babes, Flocks and Herds in *Nobe*, the Priests City, to be slain also.

1 Kings 23.

When *David* left *Nobe*, he went out of the Land of *Israel* and came to *Achis*, King of *Geth*; but having understood by the Discourse of the Servants of *Achis*, that *Achis* wou'd deliver him up to *Saul*, he feign'd himself Mad, and by this Means escaped. Then he went to a certain Cave call'd *Odollam*: Thither all his Brethren and the Family of his Father's House, and even all those that were in any Straights, or oppress'd with Debt, or discontented, to the Number of four Hundred, repair'd unto him, and he became their Captain. In some time after, *David*, by the advice of the Prophet *Gad*, return'd with his Men to the Land of *Juda*; and took up his Quarters in a Forest call'd *Haret*. *David* was not long there, when he understood that the *Philistines* had laid Siege to *Ceila* one of the Cities of *Israel*. Whereupon he consulted the LORD, whether he shou'd go with his Men to the Relief of *Ceila*, and whether the LORD wou'd deliver the *Philistines* into his Hands? and having receiv'd a favourable Answer, went thither, set upon the *Philistines*, defeated them with great slaughter, and rais'd the Siege: But being apprehensive if he shou'd stay in the City, that the Men of *Ceila* wou'd deliver him up to *Saul*, he call'd for *Abiathar* the Priest, who had brought an *Ephod* with him from the Tabernacle, when he made his Escape; and said unto him: Bring hither the *Ephod*: And he consulted the LORD, and earnestly desir'd him to let him know whether or no the Men of *Ceila* wou'd give him up to *Saul*, in Case he stay'd in their City? And the LORD answer'd, that they wou'd. Then *David* and his Men left *Ceila*, and came to another Forest call'd *Ziph*; and from thence remov'd to the strong holds of a Mountain and Wilderness call'd *Engaddi*: *Saul* being inform'd hereof, sets out with three Thousand choice Men, and comes directly to a Cave in which *David* and some of his Men lay hid, not knowing that *David* was there; and having Occasion to ease himself, he stept into the Mouth of the Cave for that purpose. *David's* Men, who stood upon the Watch, seeing *Saul* thus in their Power, come to *David* and tell him, that the LORD had now deliver'd his Enemy into his Hands, pointing at *Saul* in the Mouth of the Cave. Then *David* came softly behind *Saul*, and cut off the Skirt of his Robe, so as not to be observ'd by him, and for even so doing his Heart smote him.

1 Kings 24.

When *Saul* was gone, *David* follow'd him, and cry'd with a loud Voice, shewing him by the Skirt of his Robe, which was in his Hand, how far he was from doing him any Prejudice, even when it was in his Power; and expostulating with him upon his Cruelty to him, who wou'd not lift up his Hand against the LORD's Anointed, notwithstanding that he fought his Life.

Saul seeing the Skirt of his Robe in *David's* Hand, and perceiving how very good he was in sparing his Life, when he might easily have taken it away,

away, lift up his Voice and wept, and said unto David : *Thou art more just than I : For thou hast rewarded me good, whereas I have rewarded thee evil. And now behold I know well, that thou shalt be surely King, and that the Kingdom of Israel shall be establish'd in thine Hand. Swear now therefore unto me by the Lord, that thou wilt not cut off my Seed after me; and that thou wilt not destroy my Name out of my Father's House.* Tho' David had no reason to be under any tye to so cruel an Enemy, yet he was so good as to Swear as *Saul* had desir'd; and so *Saul* return'd home, and *David* to his strong hold, being perswaded that *Saul* wou'd again persecute him.

In those Days *Samuel* the Great and Faithful Prophet of the LORD died in a good old Age at his House in *Rama*, and was laid up with his Fathers, attended with the Mourning and Lamentation of all *Israel*. How many Years he had Govern'd the *Israelites*, either before, or in Conjunction with *Saul*; or for how many Years *Saul* Reign'd after his Death, is no where express'd in the Old Testament; but this is happily supply'd by the Apostle *St. Paul*, who tells us, that from the Beginning of the Government of *Samuel*, to the Death of *Saul*, there pass'd forty Years. *And afterwards they desir'd a King; and God gave them Saul the Son of Cis, a Man of the Tribe of Benjamin, by the space of forty Years, Acts 13. 21.*

Saul was not well settled at home when the Spirit of Envy came again upon him; and having understood that *David* had remov'd his Quarters from *Engaddi*, and was come again to the Wilderness of *Ziph*, he took three Thousand chosen Men, and went in pursuit of him. *David* having Intelligence hereof by his Spies, brought one of his Captains call'd *Abisai*, along with him, and came early in the Morning to the Place where *Saul* had pitch'd his Camp, and found him asleep, with his Spear stuck in the Ground by his Bolster, and *Abner* the General of his Army, and all his Troops asleep also round about him. Whereupon *Abisai* said unto *David*; *God hath deliver'd thine Enemy into thine Hands this Day : Now therefore let me smite him with a Launce once to the Earth, and there shall be no need of doing it a second time. Kill him not (said David) for who can stretch forth his Hand against the Lord's Anointed, and be Guiltless? As the Lord liveth, except the Lord shall smite him, or that his Hour comes, or that he falls in Battle, God be Merciful to me, lest I stretch my Hand against the Lord's Anointed : But go and take away his Spear and his drinking Cup, that are at his Head, and let us be gone.* So *David* took *Saul's* Spear and Cup, and got away, and was seen by no Man; for a deep sleep from the LORD was fallen upon them, saith the Scripture. 1 Kings 26.

Then *David* stood on the top of an Hill at a good distance, and cryed with a loud Voice to *Abner*, and to *Saul's* Soldiers, reproaching *Abner* for his Carelessness of his Master, the King; shewing him *Saul's* Spear and Cup in his Hand; and giving him to understand, how he, or any of his Men, might as easily have killed him, as take away his Spear and Cup. *Saul* being awaken'd by the Cries of *David*, arose and said; *Is this thy Voice, my Son David? It is my Voice, my Lord, O King, said David; Why doth my Lord thus pursue his Servant? what have I done? or what evil is in mine Hand?* *Saul* seeing his Spear and Cup in *David's* Hands, and being convinced thereby how precious his Life was in the Eyes of *David*, cryed out, and acknowledged his Sin, praying *David* to return; and assuring him he wou'd never more offer him any Injury : But *David* had no reason to trust to his Word; He therefore sent him back his Spear and Cup. So *Saul* return'd Home, and *David* left the Land of *Israel*, and went into the Land

1 Kings 27.

of the *Philistines*, being perswaded that he wou'd, one time or other, fall into the Hands of *Saul*, thou'd he continue within his Territories : And having six Hundred fighting Men with him, he came to *Achis* King of *Geth*, and offered him his Service. *Achis* received *David* very kindly, and gave him a Town called *Siceleg* to dwell in.

David was but four Months in *Siceleg* when the *Philistines* raised a great Army, and Invaded *Israel*. *Saul* in like manner gathered all *Israel* and incamped on the Mountains of *Gelboe*, famous ever-since for the Death of *Saul* and *Jonathan* his Son : But when he saw the Army of the *Philistines*, and the vast Preparations they had made for Battle, his Heart failed him; and he began to tremble. Being in this Distress, he consulted the LORD; but the LORD gave him no Answer, neither by Dreams, nor by *Urim* and *Thummim*, nor by Prophets. This struck yet a greater damp upon *Saul's* Spirits : However, he was resolved to have some Answer; and since he could get none from Heaven, he wou'd (like *Juno*) try what Hell cou'd do.

Dryden's
Translat.

Flectere si nequeo superos Acheronta in movebo.

*If Jove and Heav'n my just Desire deny,
Hell shall the Pow'r of Heav'n and Jove supply.*

He therefore order'd some of his Servants to get him one of those Women that had familiar Spirits, (tho' he had but a little before banish'd out of the Land such as had these Spirits, and all sorts of Wizards) that he might go to her, and know his Fate : And being inform'd that there was a Woman at *Endor* that had a familiar Spirit, he disguised himself, and went to her by Night, accompanied by two Men only; and when he was introduced to the Woman, he prayed her to Divine for him by the familiar Spirit, and to raise him up the person he should name. The Woman answer'd; *Thou knowest what Saul hath done, how he cut off those that hath familiar Spirits, and the Wizards out of the Land : Wherefore then layest thou a Snare for my Life, to cause me to die ?* As the Lord liveth, replied *Saul*, *there shall no punishment happen to thee for this thing.* Then said the Woman; *Whom shall I bring up unto thee ?* Bring me *Samuel*, said *Saul*. The Woman fell a Conjuring, and *Samuel's* Ghost or something like it, appeared, and, it seems told her it was *Saul* that set her to Work. Then she cryed out and said to *Saul*; *Why hast thou deceived me ? for thou art Saul.* Be not afraid, said *Saul*, only tell me what sort of Man hast thou seen. An old Man, said the Woman, came up out of the Earth covered with a Cloak. *Saul* perceived by what the Woman said, that it was *Samuel*; and therefore prostrated himself upon his Face to the Ground, and Worshipped : But it seems *Samuel* was only sent to let him know how soon he was to be cut off; for when he had reproved him for coming thus to disturb him in his peaceful Grave, he told him; *That God had abandon'd him; that He wou'd deliver him and the Children of Israel into the Hands of the Philistines; and that he and his Sons wou'd fall in the Battle; and be with him on the Morrow.* *Saul* was so terrify'd at these dreadful Words of *Samuel*, that he fell flat upon his Face, and but with great difficulty could be prevailed upon to rise and take a little Food : Which done, he arose and went away that very Night.

1 Kings 29.

David was all this while among the *Philistines*, and in great esteem with King *Achis*, who took him and his six Hundred Men along with him to Fight against *Saul* and the *Israelites*; but the rest of the Commanders of the *Philistines* wou'd, by no means, suffer that *David* and his Men shou'd go to the

1 Kings 27.

the Battle, lest he might betray them; so *David* was forc'd to turn back to *Siceleg*, but when he arriv'd there, he had the sorrowful News, that the *Amalekites* had burnt the Town, and had taken away all the Women, and Children, and among them his own two Wives *Achinoam* and *Abigail*. *David* hereupon consults the LORD, and having receiv'd a favourable Answer, pursued the *Amalekites*, and the next Day came up with them, and defeated them; so that not one of them escaped, except four Hundred, who fled away upon Camels, leaving all the Prey and Booty which they had taken out of *Siceleg*, and elsewhere, in the Hands of *David*: So *David* recover'd his Wives, and all that was lost, and came back to *Siceleg* loaden with the Spoils of the *Amalekites*, which caused more Joy in the City at his Return, than there was sorrow at his Departure.

Now the fatal Day was come, on which the Decrees of Almighty GOD were to take effect concerning *Saul* for his Disobedience to the LORD's Commands. For the *Israelites* and the *Philistines* having joined Battle, the *Israelites* fled from before the *Philistines*, and were slain in Mount *Gelboe*, and even *Jonathan*, *David's* great Friend, and *Abinadab* and *Melchijah*, *Saul's* three Sons fell, and *Saul* himself was mortally wounded with an Arrow. When *Saul* perceived that he cou'd not escape, he commanded his Armour-Bearer to thrust him thorough with his Sword, lest he shou'd fall into the Hands of the uncircumcised *Philistines*, and be abused: But his Armour-Bearer wou'd not, being afraid to lay Hands upon the LORD's Anointed; then *Saul* took his Sword and fell upon the point of it, and his Armour-Bearer seeing *Saul* fall, he took his own Sword and did the like.

On the third Day there came unto *David* a Man from the Camp with his Clothes rent, and Dust upon his Head: *David* ask'd him, whence he came? Out of the Camp of *Israel* have I fled, saith the Man. How went the Matter, I pray thee, saith *David*? The People are fled from the Battle, saith the Man, and many of them are fallen and dead; and even *Saul*, and *Jonathan* his Son, are dead also. How dost thou know, saith *David*, that *Saul* and *Jonathan* are dead? As I chanc'd to pass over Mount *Gelboe*, saith he, I saw *Saul* leaning upon his Spear, and when he spy'd me, he ask'd who I was; and when I told him, that I was an *Amalekite*, he pray'd me to kill him, adding, that he was in great Straights, whereupon I flew him, knowing that he cou'd not live; and I took the Crown that was on his Head, and the Bracelet that was upon his Arm, and brought them hither to thee my Lord: Then *David* rent his Clothes, as did also the Men of *Israel*, who were with him, and Mourn'd and Lamented for *Saul* and *Jonathan*, and for the People of the LORD, and for the House of *Israel*, because they fell by the Sword: And turning to the Man that brought him this doleful News, he ask'd, whence he was; and being told that he was a Stranger, the Son of an *Amalekite*. *David* ask'd him again, how he durst lay Hands upon the LORD's Anointed? And having so said; he commanded one of his Attendants to kill him: Which done, *David* said: Thy Blood be upon thine own Head: For thy Mouth hath testified against thee, saying, I have slain the Lord's Anointed.

Then *David* consulted the LORD, and enquir'd whether he shou'd go into the Land of *Juda*, and to what City? and the LORD answer'd, that he shou'd go to *Hebron*: So *David* took his Wives, and his Men, and went to *Hebron*, and all the Tribe of *Juda* flock'd thither, and Crown'd him King of *Juda*. On the other side, *Abner* the chief Captain of *Saul's* Army took *Ishboseth* *Saul's* Eldest surviving Son, and Proclaim'd him King

2 Kings 3.

over all the rest of the Tribes of *Israel*, which occasion'd a bloody War between the House of *David*, and the House of *Saul*, for the space of two Years; but it being decreed that the House of *David* shou'd Reign over all *Israel*, the Providence of GOD brought the Matter about after this Manner. *Saul* had a Concubine whose Name was *Respha*: *Abner* the Captain of *Saul's* Army, had, it seems, been familiar with this Woman; this being told to *Isboeth*, he reprov'd *Abner*, asking him why he did go in (to use the Scripture Phrase) to his Father's Concubine? *Abner* was hereat in great Fury, for receiving a Reproof upon Account of a Woman, and Swore with direful Execrations, that he wou'd bring over all *Israel* to the House of *David*; and accordingly sent Messengers to *David*, desiring him to make a Covenant with him, and that he wou'd cause all *Israel* to submit to him; *David* readily accepted this offer, and desired only that *Abner* shou'd bring him *Mickol* his Wife, whom he had espoused for an Hundred Four-skins of the *Philistines*, and withal sent Messengers to *Isboeth*, requiring him to send him his Wife; *Isboeth* having before fallen out with *Abner*, and perceiving the Declension of his own Power, durst not refuse to send *Mickol*, though she had been Marry'd to another; so he sent her away with *Abner* to *David*: But before *Abner* went to *Hebron*, he spoke to the Chief Men of *Israel* in favour of the House of *David*, and dispos'd them to revolt from the House of *Saul*; and when he came to *David*, he told him how well dispos'd all *Israel* was to submit to him, and own him for their King. *David* hereupon sent *Abner* back in order to finish what he had so happily begun, but before he was far gone, *Joab* *David's* Chief Captain, who had a Grudge in his Heart to *Abner*, for the Death of his Brother *Asael*, whom *Abner* had justly slain, came to *David* and told him deceitfully that *Abner* was come only as a Spy, and with an Intent to do him Mischiefe, and thereupon sent after *Abner*, to let him know that *David* desir'd to speak with him; and when *Abner* was come as far as the Gate of the Town, *Joab* took him aside, as if he wou'd speak privately to him, and there Murder'd him. When *David* heard that *Abner* was dead, though he did highly relent it, as well upon account of the Barbarity of the Fact, as of the stop it put to the great design concerted between him and *Abner*; yet he did not think fit to revenge it upon *Joab* at that time, but deferr'd it to a more convenient Season: However all *Israel* came over to *David*, in a short time after, upon the Death of *Isboeth*, which happen'd after this Manner. There was one *Remmon* of the Tribe of *Benjamin*, who had two Sons *Baana*, and *Rachab*. These Villains being Captains of Robbers, and thinking they shou'd get their Pardon from *David*, cou'd they but bring him the Head of *Isboeth*, come to the Chamber where *Isboeth* lay asleep on his Bed in the heat of the Day, and kill him, and cut off his Head, and carry it away to *David* in *Hebron*. *David* had such an Abhorrence of this Piece of Villany, that he immediately caus'd their Hands and their Feet to be cut off, and their Bodies to be hang'd: Using these Memorable Words, *As the Lord liveth, who hath rescu'd my Life out of all Straights: When one told me, saying; Behold Saul is dead, thinking to have brought good Tidings, I took him and slew him in Siceleg, who thought that he shou'd get a Reward for his Tidings: How much more now when wicked Men have slain an Innocent Man in his own House upon his Bed, shall I not require his Blood at your Hands and take you away from off the Earth?*

2 Kings 5.

When all the Tribes of *Israel* heard that *Isboeth* was dead, they came to *David* in *Hebron*, and their Elders spoke to *David*, and he made a League with

with them, and they Crown'd him King over all *Israel*. *David* Reign'd Seven Years in *Hebron* over the Tribe of *Juda*, during which time he begat six Sons by different Wives. The first was call'd *Amnon*; the second *Cheleab*; the third *Absalon*; the fourth *Adonias*; the fifth *Saphathia*; the sixth *Jethraam*: Then he went up with an Army to *Jerusalem*, and took the Tower or Cittadel (which until that time was in the Hands of the *Jebusites*, and was call'd the Tower of *Sion*) and call'd it the City of *David*. After this *David* built a Palace in *Sion* by the help of his Friend *Hiram*, King of *Tyre*, who sent him Cedar Wood, and Masons, and Carpenters; and every thing that *David* undertook, did succeed and prosper. Being thus settled and confirm'd in his Throne over all *Israel*, his next care was to see the Worship of the Great GOD of Heaven duly perform'd; he therefore assembled the Chief Men of *Israel*, went down to the Place where the Ark of the LORD, and the Tabernacle lay, and brought them up to *Jerusalem*, with Trumpets, and Shoutings, and Dancing; and plac'd the Ark in a rich Tabernacle. And then offer'd Victims and Sacrifices, Burnt-Offerings and Peace-Offerings to the GOD of *Israel*: And having nothing so near his Heart as that the Service of GOD shou'd always continue with Splendor and Glory, he took an Account of the Children of *Levi*, whose Office was to attend upon the Sanctuary, and to serve in it; and he found them to amount to thirty eight Thousand Men. Of these he appointed twenty four Thousand to set forward the Work of the House of the LORD, six Thousand he constituted Officers and Judges; four Thousand Porters, and four Thousand Musicians to Play upon Instruments, and Sing the Praises of the LORD; of all which a certain Number were to attend at the Tabernacle by turns every Day. As to the Sons of *Aaron*, who were all Priests; these he divided into twenty four Classes or Courses. The Chief of every Course was an High-Priest, and was to serve, and perform his Office as such, in the Sanctuary, together with the Priests of his Course in his turn perpetually, and over all these there was a *Summus Pontifex*, who was always the First-born, or Eldest Son of the Children of *Aaron*. Thus Godly *David* settled the Service and Worship of GOD, and compos'd Hymns and Psalms, and Spiritual Songs, and taught the Sons of *Levi* to Play the same upon the Musical Instruments which he had made for them, as also to Sing with the Voice the Praises of the Great GOD of *Israel*, and to shew forth his Mercies. But there was yet one thing wanting which *David* took very much to Heart, which was, that the Ark of the LORD lay only in a Tabernacle, under a Canopy made of Skins, while he himself lay in a House made of Cedar: He therefore sent for the Prophet *Nathan*, and expos'd the Matter to him; adding withal, that he was resolv'd to build an House or Temple for the GOD of *Israel*. *Nathan* hereupon told *David*, that he might do whatever was in his Heart, for that the LORD was with him: But that very Night GOD spoke to *Nathan*, and put Words in his Mouth; and he came the next Day, and told *David* the LORD was well pleas'd with the Thoughts of his Heart, that however, he wou'd not have him build an House or Temple to his Name, because his Hands were imbru'd in Blood, and that he wou'd have yet much more Blood to spill: But that, when the LORD shou'd subdue his Enemies on every side, and he sleep with his Fathers; his Son, who shou'd spring from his Loins, wou'd build him an House, and that his Throne shou'd be establish'd in him for ever; provided he wou'd follow the Steps of his Father, and observe the Laws and Statutes of the LORD.

1 Chron. 23.

2 Kings 7.

After this, *David* made War upon the *Philistines*, and subdued them upon the *Moabites*, and made them Tributaries to him; upon *Hadarezer* King of *Soba*, and took a Thousand seven hundred Horse, and twenty Thousand Foot of his Men. Then the King of *Syria* came to assist the King of *Soba*, but *David* fought, and defeated him also, took *Damascus* his Capital City, put a Garrison in it, and return'd to *Jerusalem* with the Spoils of all these Nations, with Gold, Silver and Brass in great Abundance; all which he dedicated to the LORD's Service; and then betook him to execute Justice and Judgment unto all his People.

In these Days the King of the *Ammonites* died. This King was *David's* Friend, and receiv'd him kindly when he fled from *Saul*: Therefore *David* sent Ambassadors to his Son *Hannon* to condole with him upon the Death of his Father. When these Ambassadors were come to *Hannon*, and had made their Complement of Condolance, *Hannon's* Courtiers told him, it was not out of any Love or Respect to him, or his Father, that *David* had sent his Ambassadors, but to Spy the Land and the City, in order to overthrow it. Whereupon *Hannon* treated the Ambassadors most ignominiously, causing one half of their Beards to be cut off, and their Clothes from their Buttocks downwards; and then sent them away in this shameful Condition.

When *David* had Intelligence of the Affront put upon him in the Persons of his Ambassadors, he order'd *Joab* the General of his Army to go with all his Troops, and revenge the Injury done him by the *Ammonites*. On the other side, the *Ammonites* expecting no less, hired Troops from the Princes of *Syria* to the Number of one and thirty Thousand Men, and came with these and their own Troops to meet *Joab* and *David's* Men. *Joab* perceiving that the *Syrians* encamp'd at a Distance from the *Ammonites*, divided his Army, putting one part thereof under the Command of his Brother *Abisai*, and ordering him to attack the *Ammonites*, whilst he with the other set upon the *Syrians*; and charging him withal, that in case he were beaten by the *Syrians*, he shou'd come to his Assistance; as he wou'd do to him, in case the *Ammonites* shou'd get the better of him: And then *Joab* set upon the *Syrians*, and defeated Them; which the *Ammonites* perceiving, they also fled from before *Abisai*, and shut themselves up within their Wall. So *Joab* return'd in Triumph to *Jerusalem*. Then the *Ammonites* gather'd all their Men together, and even sent to the *Syrians* who dwelt beyond the River *Euphrates*, and made up a vast Army, under the Command of *Sobach*, General of the Forces of *Hadarezer*. *David* hereupon gather'd, in like Manner, all *Israel*, and came in Person, and defeated their whole Army, took seven hundred Chariots, slew forty Thousand Horse, and even *Sobach* their General, and put all the rest to flight. This sad ten disaster struck such a Terror into all the *Syrian* Princes, that they made Peace with *David*, became Tributaries to him, and left the *Ammonites* to shift for themselves.

The next Year, *David* sent *Joab* with a good Army against the *Ammonites*, and laid himself at *Jerusalem*. *Joab* having ravaged all the Country of the *Ammonites*, sat down before *Rabba* their Capital City: And while he was taken up with the Siege of this strong Place, there happen'd an Accident to *David*, which cost him many a sorrowful Day, and which also shew'd of what pernicious Consequence *Idleness* and *Laziness* are even to the best of Men; for as he was walking in his Summer House on an Afternoon, he saw the fair *Bethsabee*, *Urias* his Wife naked, bathing herself in her own

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Summer House over against him; and being smitten with her Beauty, he sent for her, and committed the foul Sin of Adultery; and she having Conceived, took care to give him timely Notice thereof. Then *David*, in order to cover his Sin from the Knowledge of Men, sent immediately to *Joab*, and order'd him to send *Urias* her Husband forthwith to him, which was accordingly done. When *Urias* came, *David* ask'd him several Questions concerning *Joab*, and the Siege; and then order'd him to go to his House to his Wife, and even sent of his own Meat after him: And all this he did, to the end that *Urias* being with his Wife, his own Adultery might be conceal'd from the Eyes of the World: But the more he endeavour'd to Extricate himself out of this Sin, the more he was intangled in the Works of his own Hands: For *Urias* did not go to his House nor near his Wife, but slept at the Palace-Gate with others of the Kings Servants. *David* being, no doubt, Solicitous to know whether *Urias* had gone to his House, (tho' he did not let it appear) was soon inform'd next Day, that he did not; he therefore sent for him, and, as it were out of Care and Concern for him, ask'd why, after his long Journey, and the Fatigues of the War, he did not go home to his Wife, and take his Rest? To which *Urias* answer'd: *The Ark of God, and Israel and Juda dwell in Tents, and my Lord Joab, and the Servants of my Lord lie upon the Face of the Earth; and shall I go into my House, and eat and drink, and sleep with my Wife? By your own Life, and by the Life of your Soul, I will not do this thing.* Then said *David* tarry here this Day, and to Morrow I will send thee away. The next Day *David* sent for *Urias*, and made him eat and drink in his own Presence; and ply'd him with Wine, so as to make him drunk; thinking, I suppose, that in his drink he wou'd go to his Wife; but all was to no purpose: For *Urias* went and slept at the Gate as before: *David* finding that all his Policy wou'd not do, sent away *Urias* with a Letter to *Joab*, charging him to expose *Urias* to the Brunt of the Enemy, and to abandon him in the Fight. *Joab* did accordingly, and *Urias* was slain. When *David* had an Account thereof, he sent for *Bethsabec*, and took her to Wife, and she brought forth a Son. And thus he thought he had conceal'd his Adultery from the Eyes of the World, by another Crime greater than the First. But it did little avail him to conceal from Men that which he could not from the all seeing Eye of the Omnipotent: And therefore the Prophet *Nathan* was sent to him by the GOD of *Israel*, to let him know how heinous his Crimes were, and to bring the Matter about, so as that *David* shou'd condemn himself, before he had known that he was concern'd in the Sentence which he had given. Give Judgment (says *Nathan* to *David*.) There were two Men in one City; the One was a Rich Man, and the other Poor: The Rich Man had Sheep and Oxen in abundance, and the Poor Man had but one Ewe Lamb, which he bought, and bred up with his Children, eating of his Bread, and drinking of his Cup, and sleeping in his Bosom. It happen'd that a Stranger came to visit the rich Man, and he to spare his own Sheep and Oxen took away the Ewe of the poor Man to give Meat to his Guest. *David*, at the Recital of this Story, was so mov'd with Indignation, that he swore, and said: As the LORD liveth the Man that did this shall surely die, and shall restore the Ewe in Four-fold. Thou art the Man (saith *Nathan*) that did this thing. Thus saith the LORD GOD of *Israel* (continued *Nathan*) I Anointed thee King over *Israel*, and I deliver'd thee out of the Hands of *Saul*, and gave thee the House of thy Master, and the Wives of thy Master I gave into thy Bosom,

2 Kings 12.

and gave thee the House of *Israel* and *Juda*. Why didst thou then despise the Word of the LORD to do this Evil in my sight? Thou hast taken away the Wife of *Urias*, and hast slain him with the Sword of the Sons of *Ammon*. Therefore thus saith the LORD; Behold I will raise up Evil against thee out of thine own House, and I will take thy Wives before thine Eyes, and give them to thy Neighbour, and he shall sleep with thy Wives before the Sun: For thou hast done the Evil in private, but I will do this thing in the sight of all *Israel*, and in the sight of the Sun. *David* was so struck with this Reproof, that he immediately cry'd out and acknowledg'd his Fault. *I have sinned*, says he, *against the Lord*. *Nathan* answer'd: The LORD hath taken away thy Sin, thou shalt not die: But forasmuch as thou hast caus'd the Enemy to Blaspheme the Name of the LORD, the Child which was born unto thee shall surely die.

Thus did the Prophet *Nathan* reprove King *David* for his Sins. And *David* was so far from taking it ill, that he conceiv'd thereupon a deep Compunction of Heart; and in all probability did soon after Compose his Penitential Psalms, in which we find his great Repentance and Sorrow, his severe Penance upon his Body, his Watchings, his watering his Couch with his Tears, and his long and rigorous Fasting. But tho' the LORD had forgiven *David* the great Crimes which he committed, and pronounced his Absolution by the Mouth of the Prophet; yet all the Temporal Punishment, and the Evil wherewith GOD did threaten him, came upon him, one upon the Heels of another. For *Nathan* was no sooner gone out from *David*, when GOD struck the Child, which was born of *Bathsabee*, with a grievous Sicknes. *David's* Conduct in relation to this Child had something in it very remarkable: He cast himself upon the Ground, he prayed, he fasted seven Days, nor wou'd he rise, even at the pressing Instances of the Elders of his Court, whilst the Child was alive: But when he understood that he was dead, he arose and bathed; and did eat Meat, as if no such thing had happen'd: And being ask'd by his familiar Courtiers the reason of a Conduct so different from the rest of Mankind, who usually grieve more after the death of their Children, than in the time of their Sicknes; he answer'd: *Who knows but God may perhaps want him to me, and that he may live? But now that he is dead, why should I sit? Can I call him to Life again? Nay rather I shall go to him, but he will not come to me.* And having so said, he comforted *Bathsabee*, and she brought him another Son. This Child he gave into the Hands of the Prophet *Nathan* to be Educated, and call'd his Name *Solomon*, that is, *Peaceable*. This is he who succeeded *David*, and was the Wisest Man on Earth, and the greatest and richest King that ever Reign'd in *Jerusalem*, as we shall see hereafter.

2 Kings 13.

Soon after the Birth of *Solomon* another Disaster came upon *David*. He had a Son whose Name was *Abshalon*, and a Daughter nam'd *Thamar* by the Mother of *Abshalon*: This Young Lady was so very Beautiful, that another Son of *David* call'd *Amnon* by another Wife (for he had many of them) fell in Love with her to that degree that he sickn'd upon it. *Amnon* had an intimate Friend whose Name was *Jonadab*, the Son of *Samma*, *David's* Brother. This *Jonadab* perceiving *Amnon* in a languishing Condition, ask'd him, *what might be the Cause of his Indisposition*. *I am*, says *Amnon*, *in Love with Thamar, but know not what to do.* *I've doted on thy Bed*, says *Jonadab*, *and seign Sicknes; and when thy Father comes to see thee, pray him to send Thamar to thee, that she may dress Meat for thee, and that*

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thou may'st eat out of her Hands. Amnon did accordingly, and when David came to visit him, he pray'd David to send *Thamar* to him. David gave innocently into the Snare, ordering *Thamar* to go and dress Meat for her Brother *Amnon* : She readily obey'd, and brought him Meat, little suspecting his evil Designs. But she was no sooner come into his Room, but he seiz'd upon her, and ravish'd her in spite of all the resistance she cou'd make, and all the Remonstrances she cou'd use to turn him from so barbarous a Crime ; and (which she took worse) when he had satiated his brutish Passion, he expos'd her to his Servants, ordering them to turn her out, and declaring, *that he did then hate her more than ever he lov'd her before.* Poor *Thamar* being thus cast out of Doors, went with her Gown torn, and her Hands on her Head, weeping and crying to her Brother *Absalon*, who gave her, at present, no other Comfort, than to bid her have Patience ; but in his Heart conspired the Death of *Amnon* ; nor did even David himself give her any Satisfaction, being loath to grieve the Spirits of *Amnon*, because he was his First-born Son.

About two Years after, *Absalon* had a Sheep-shearing at a Place call'd *Baalhasor* ; and it being the Custom in those Days, to make a Feast upon such an Occasion, He prepar'd a costly Banquet, and invited all his Brethren, and even the King his Father, who it seems wou'd not go ; but suffer'd all his Children, and even *Amnon* his First-born to honour *Absalon* with their Presence, tho' with some Reluctance, as if he had presaged the Evil that was to come. *Absalon* having now an opportunity of being reveng'd of *Amnon* for the Injury he had done to his Sister *Thamar*, ply'd him with Wine, and gave Orders to his Servants to kill him as soon as they shou'd see him drunk. This the wicked Servants took care to perform, so that *Absalon's* Feast did end with the Tragical Death of his Eldest Brother, to the great Grief and Heart-breaking of David. Then all the rest of David's Children flew away ; but before they cou'd reach the Court, News was brought to David, that *Absalon* had slain all his Children. *Jonadab* *Absalon's* Friend being with David, when this fatal News came, pray'd him not to give Credit to such a Report : For, says he, *Amnon only is slain : Absalon having in his Heart to be reveng'd of him, from the Day he had abus'd his Sister Thamar.* These Words of *Jonadab* were soon confirm'd by the Coming of the Sons of David, there being none wanting but *Amnon*. What Condition poor David was in, upon the loss of his First-born Son is easier imagin'd than express'd : He rent his Clothes, he Wept, he Mourn'd, he saw visibly the Judgments of GOD come upon him for his Adultery, and the Murder of *Urias* : But this was not all.

Absalon having thus shed the Blood of his Brother, concluded that it was not safe for him to stay any where in the Kingdom of *Israel* ; He therefore fled to *Tholmai* King of *Gessur*, and continu'd there three Years. Mean while David's Grief and Anger began to abate ; and being excessive fond of his Children, especially of *Absalon*, he dropt some Words in the Presence of *Joab*, the General of his Army, which gave *Joab* to understand he wou'd not be sorry *Absalon* were come home to him. Whereupon *Joab* sent for a Prudent Woman that liv'd in a Town call'd *Thecua*, and charg'd her to put on deep Mourning, and to go to the King with a sorrowful Countenance, and utter the Words which he wou'd put in her Mouth : And when he had instructed her in what she was to do and say, she went in to the King, and fell upon the Floor and worshipp'd. The King ask'd her, *what was the matter ?* *Alas*, says she, *I am a poor Widow, I had two Sons,*
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who fell out, and quarrell'd together in the Field, and there being no Body to part them, one slew the other. Now all their Kindred are come to me, and bid me give up my Son that remains, that they may spill his Blood for the Blood of his Brother, which he hath spill'd; And thus they seek to extinguish the Spark that remains, so as that there shall not be left a Name nor a Remnant for my Husband upon the Earth. Go to thine House, saith David, for as the Lord liveth there shall not an hair of thy Son's Head fall to the Ground, and if any Man shall contradict thee, bring him hither to me. May I speak, saith the Woman, one Word to thee my Lord and my King? Speak on, saith David. Thou hast, saith the Woman, pronounc'd Sentence in my Favour, that my Son shall not be slain, who hath kill'd his Brother; and why dost thou not recal thine own Son who is cast away for the like Crime? Tell me Woman, saith David, is not the Hand of Joab with thee in all this? By the Life of thy Soul, saith the Woman, thy Servant Joab commanded me to speak, and put all these Words in my Mouth, and charg'd me to change the figure of my Speech after this manner. Then said David to Joab; Behold, I am appeas'd, I will do according to thy Words: Go and bring back Absalon. So Joab went to Gessur, and brought back Absalon to Jerusalem, but David commanded him to go to his own House; for he would not as yet see him. In two Years after Absalon was by Joab's means, received into Favour, and had the Honour not only to kiss the King's Hand, but also his Mouth, to the great Joy both of the King, and of all his Court.

Then Absalon put up a splendid Equipage, Coaches and Horsemen, and fifty Pages to walk before him; and stood frequently at the Entrance of the Gate of the Palace, and saluted very civilly such as came to demand Judgment of the King, putting them Questions, asking their Names and Families, and places of Abode, as also approving the Justice of their Causes; but withal seeming to lament that there was no Justice to be had; wishing that he had been appointed for to see Justice done to Them. Thus did Absalon speak to all Israel with sweet Words; and did inveigle them, turning their Hearts from the King his Father: And to compleat the Treason of his Heart, he asked the King leave to go to Hebron to fulfil a Vow he had made, when he was at Gessur; which David readily granted.

When Absalon was come to Hebron, he sent Messengers over all Israel, charging them to tell the People, *That as soon as they heard the sound of the Trumpet, they should all cry out; Absalon shall Reign in Hebron.* He sent also for Ahithophel, one of the wisest of David's Counsellors. The People seeing this great Man join with Absalon, immediately follow him, and proclaim Absalon King. Then a Messenger came from Hebron and told David, that all Israel had follow'd Absalon. Whereupon David said; *Arise, let us fly away, else we shall not escape his Hands:* Hasten away, adds he, lest he come upon us, and destroy us; and put all the City to the Sword. So David left ten of his Concubines to keep his Palace, and fled out of the City on Foot, accompanied with the Legions of the Gethi and Phelethi, and his old six hundred Men, who had been his Guards since he went to Geth, when he was persecuted by Saul; and with all those that were faithful to him, and pass'd over the Brook called Cedron, and came to the Mountain of Oli-
 2 Kings 16. *on;* and having there met Chusai his old Friend and Counsellor, who, it seems, came another way, he ordered him to go back to Jerusalem, and seem to serve Absalon, to the end he might thwart the Counsels of Ahithophel, whose Politicks David feared more than all the Men that were with Absalon. Chusai obeyed, and went back to Jerusalem, where he found Ab-
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salon, and all his Troops just enter'd the City; and when he had saluted Absalon by the Name of King of Israel; Absalon beholding him with Admiration, said: *Is this the Favour you shew your old Friend David? Why did you not go along with him?* By no means, answer'd Chusai, for I will be his whom the Lord, and all these People, and all Israel have chosen, and with him will I remain; and as I did obey thy Father, so will I obey thee. Then Absalon spoke to Achitophel, and order'd him to take advice what was to be done. Go in, says Achitophel, to thy Father's Concubines, and when all Israel shall hear, that thou hast defiled thy Father's Bed, their Hands will be strengthen'd with thee. Achitophel's Counsels being in those Days receiv'd as Oracles, this was readily put in Execution by Absalon, in the sight of all Israel; which shews, by the way, that there is no Act, tho' never so inhuman, or contrary to Nature, but Rebels will attempt, when once they shake off the Yoke of Obedience: But the great GOD of Heaven, who had sufficiently punish'd David for abusing another Man's Wife, and had even permitted this to be done to his own Concubines, as the most remarkable part of his Punishment, wou'd not suffer so unnatural a Sin to go unpunish'd; He therefore did so infatuate Absalon's Heart, that the next wholesome Advice, which Achitophel gave him, and which wou'd have effectually done his Work, was utterly rejected: For when Absalon had lain with his Father's Concubines, Achitophel told him, he wou'd immediately take twelve Thousand chosen Men, and pursue David, before he had gather'd strength, and before he, and the few he had with him, had recover'd of their Fright, and destroy them all; and so reduce all the People as one Man to his Obedience. Tho' this seem'd very rational, and was approv'd of by all the Elders of Absalon's Court, and even by Absalon himself; yet he wou'd not suffer it to be executed, until he had Chusai's Opinion thereupon. Chusai being sent for, Absalon ask'd what his Opinion was of this matter? Chusai, who was David's great Friend, and who saw but too plainly that if Achitophel's Advice had been executed, David and his Men wou'd be utterly destroy'd; endeavour'd to divert Absalon from it, after this manner: Achitophel's Counsel, says he, is not good this time: For thou knowest that thy Father, and the Men that are with him are very stout, and are at present as fierce as a she Bear that had lost her Cubs, and the long Experience they have in War may endanger your whole Design: For if your Men shou'd suffer any check in the Beginning, the stoutest of them wou'd lose Courage, and sink. Therefore this is my Advice to you: Let all the People be gather'd together from Dan to Bersabee, as the Sand which is in the Sea-shore, and thou shalt be in the midst of them, and we will cower him, as the Dew which falls upon the Earth. And if he goes into any City, all Israel shall surround it with Cords, and draw it into the brook, so as that not so much as a pebble stone of it shall remain. And having so said, he sent secretly Intelligence to David of what Achitophel had said, that he might go far from the City, and provide for his safety.

Absalon heard with a great deal of Attention the Opinion of Chusai, as did also his Elders, and highly commended the same: Better, says he, is the Counsel of Chusai, than the Counsel of Achitophel; and so the design of pursuing David, the very first Night after he had left Jerusalem, and when he might easily be oppress'd in the Consternation in which he was then, was laid aside; and time given him to make his escape, and to make up a good Army to quell his unnatural Son, and his rebellious Subjects. Achitophel finding that his Counsel was not taken, and that the opportunity of oppressing

2 Kings 18.

oppressing *David* was slipt, in great fury and rage went away to his own House, and hang'd himself. Then *Absalon* pursuant to *Chusai's* Advice, gather'd a vast Number of Men, and went in pursuit of *David*: But this great Preparation requiring a considerable time, gave *David* leasure enough to recover his Spirits, and to receive his Friends who flock'd to him from all Parts. So he went to a City call'd *Baburim*, and Model'd his Army, dividing his Men into three Parts: One Part was under the Command of *Joab*, another under *Abisai* his Brother, and the third under *Ethai* a Stranger of *Geth* who came to visit him. And having thus Marshal'd his Army, he order'd them to march out of the City, and go towards the Valley of *Ephraim*, to meet *Absalon*; and gave strict charge to all the Commanders in the hearing of all the People, to preserve *Absalon*, that is, not to kill, nor hurt him; and so he stay'd in *Baburim*: For the People wou'd by no means suffer him to go to the Field, lest any thing shou'd happen to him.

When *Joab* was come to the Valley of *Ephraim*, he saw *Absalon's* Troops upon the side of a Mountain, near a great Wood; and without delay attack'd them, and in a short time put them all to flight with the slaughter of twenty Thousand upon the Field of Battle. *Absalon* perceiving his Men giving Ground, and flying away, he also fled with them; and being closely pursu'd by *David's* Men, the Mule on which he rode ran under a spreading Oak, and very unfortunately for him, his hair, which was excessive thick and long, intangled in the Branches of the Oak, so that the Mule running forward left him hanging by the hair from the Branches without any possibility of helping himself, or of making his escape. One of *David's* Soldiers, who knew *Absalon*, seeing him in this Condition, went immediately to *Joab*, and related it to him. *Why didst thou not then* (said *Joab*) *stick him to the ground, and I wou'd have given thee ten Shекels of Silver, and a Belt? If thou hadst given me* (answer'd the Soldier) *a Thousand pieces of Silver, I wou'd not lay Hands on the King's Son, for I my self heard the King, giving charge to you, to Abisai, and to Ethai, to save Absalon; And if I shou'd do so, it wou'd not be conceal'd from the King, and possibly you yourself wou'd declare against me.* Then *Joab* took three Darts in his Hand, and struck them in *Absalon's* Heart, and his Servants took him down, bury'd him in a Pit, and cast a great heap of Stones over him. Thus fell the unfortunate *Absalon*, whose comely Person, and other excellent qualities of Body and Mind had deserv'd a better Fate, had not his Ambition prompted him to so unnatural a Rebellion. *Ambitio ambitum Crux!*

When *David* had receiv'd the News of the Defeat of his Enemies, and of the death of his rebellious Son *Absalon*, he was so far from rejoicing thereat, that all the losses and disasters that ever happen'd to him before, did not in the least equal the Grief and Sorrow he conceiv'd thereupon: He mourn'd, he wept, he cry'd, and even bawl'd aloud: O *Absalon, Absalon! O my Son Absalon! O that I had dy'd for thee my Son Absalon!* The Army being at the Gates of the City, and having understood how heinously ill *David* had taken the death of his undutiful Son *Absalon*, no Man of them wou'd go in: Then *Joab* went to him and spoke boldly, laying before him of what ill consequence his present Conduct was like to prove; and withal threatening him, that if he wou'd not go forth and appear with a cheerful Countenance to his Commanders and Soldiers he wou'd abandon him, and leave him in worse circumstances than he was when *Absalon* rebel'd. So *David* was forc'd to imo-

another his Grief, and to sit at one of the Gates of the City, whilst his Army pass'd by; and being from thence conducted to *Jerusalem*, his first care was to compose *Psalms*, and *Spiritual Songs*, and cause the same to be Sung in Praise of the great GOD of *Israel*, who had deliver'd him out of the Hands of his Enemies.

In some time after, there was a Famine over all *Israel*, which lasted three Years. *David* consulted the LORD, and enquir'd *what might be the reason of this Scourge?* and the LORD answer'd, that it was for the blood of the *Gibeonites* whom *Saul* had slain contrary to the publick Faith which *Joshua* and the Elders had plighted to them. Then *David* sent for such of the *Gibeonites* as had escaped *Saul's* Hands, and asked them *what they wou'd have him to do for them, in order to atone for that breach of Faith?* The *Gibeonites* answer'd, that *forasmuch as Saul had slain their Fathers, they wou'd have all the Family of Saul given up to them, that they might use them as Saul had used their Fathers; and that there may not remain as much as one Man of them in all the Coasts of Israel.* *David* consented hereunto, and gave into the Hands of the *Gibeonites* all that remained of the House of *Saul*, (except *Miphiboseth*, *Jonathan's* lame Son, whom he spared for the Oath which he had sworn to *Jonathan*, and for the Love he had for him) who were in all seven Men, and they Crucified them upon a Mountain before the LORD: And so the Earth gave its Fruits.

By this time *David* grew old, and his natural Heat began to abate, so as that the Clothes wherewith he was cover'd could afford him no Warmth. Then his Servants said unto him: *Let us seek for a young and beautiful Virgin, that she may Administer unto thee, and lye with thee in Bed, and keep thee warm.* Accordingly they sought over all *Israel*, and pitched upon a most beautiful young Lady called *Abisag*, and brought her to *David*, and she slept with him, and Administred unto him; but he had no carnal Knowledge of her. In those Days *Adonias*, being *David's* eldest surviving Son, concluded that he shou'd succeed his Father, and be King over *Israel*: He therefore set up a splendid Equipage, Coaches and Horsemen, and fifty Footmen, that shou'd run before him: And *Joab*, *David's* General, and *Abiathar*, one of the High Priests, were of his Side. But *Sadoc*, one of the High Priests also, and *Banaias* the Master of the Horse, and *Nathan* the Prophet, and the Legions of the *Cerethi* and *Phelethi*, and the greatest part of the Army was not for him. It happen'd then that *Adonias* offer'd Sacrifices, and made a great Feast, to which he Invited all the King's Sons, except *Solomon*, and all the King's Servants that were of his Party; with an Intent that they shou'd Proclaim him King. The Prophet *Nathan* having Intelligence hereof, went to *Bethsabec*, *Solomon's* Mother, and bid her save her own Life, and the Life of her Son. Go in, said he, to *David*, and thus shalt thou speak unto him: *I have sworn unto me my Lord and my King, that Solomon my Son shou'd Reign after thee, and sit in thy Throne? Why then dost Adonias Reign?* And as thou art saying these Words I will come in, and second thee.

So *Bethsabec* went in to *David* and spoke the Words which *Nathan* put in her Mouth; and *Nathan* followed her in and confirmed what she had said; and even added, *That Adonias his Friends, as they eat and drank with him, did salute him King, and wish'd him long Life as such, tho' he (David) knew nothing thereof.* Then *David* called in *Bethsabec*, (who it seems withdrew while *Nathan* was speaking) and said unto her: *As the Lord liveth, who hath delivered me out of all my Straights, as I have sworn unto thee,*

thee by the Lord God of Israel, that thy Son should Reign after me, and sit in my Throne; so shall I perform this Day. And having so said, he called in Sadoc, and Nathan, (who in like manner retired, when *Bethsabee* began to speak) and *Banaïas*, and charged them to take with them all his Attendants, to put *Solomon* upon his own Mule, and bring him to *Gihon*, and that *Sadoc* the High-Priest, and *Nathan* the Prophet shou'd Anoint him King over *Israel*, and when they had so done, that they shou'd sound the Trumpet, and cry out: *Live King Solomon*. Which being accordingly done, *Solomon* was plac'd in the Throne of his Father *David*, and saluted by the loud Acclamations of the People, shouting and crying: *Live King Solomon*.

Adonias and his Friends had scarce made an end of their Feast, when *Jonathan* the Son of *Abiathar* the High-Priest came in to them, and related how *Solomon* was by *David's* Orders Crown'd King over all *Israel*, and plac'd in his Throne with loud Acclamations of all the People: Then every Man ran away and shifted for themselves. But *Adonias*, who had most reason to fear, took Sanctuary in the Tabernacle, and lay hold of the Altar. Which being told to *Solomon*, he sent for him, and assur'd him, that in case he wou'd be good for the future, a Hair of his Head shou'd not fall to the Ground, else he wou'd surely die: And so order'd him to go to his own House.

3 Kings 2.

Now the time drew near that *David* was to die, he therefore sent for his Son *Solomon*, and gave him most excellent Documents, and Counsel worthy so great a King. Behold, (saith *David*) I go the way of all Flesh: Take thou Courage, and be strong; And take care that thou keep the Commandments of the Lord thy God, that thou may'st walk in his ways, and keep his Ceremonies, his Judgments and his Testimonies, as they are written in the Law of Moses; that thou may'st understand what thou shalt do, and whither thou shalt turn thy self: That the Lord may confirm the Words which he hath spoken concerning me, saying: If thy Children keep my ways, and walk before me in truth with all their Hearts, and with all their Souls, there shall not be a Man wanting of them to sit upon the Throne of *Israel*. And then he recommended to him to punish some wicked Men that were among the People, and to reward others that were Good. And having so done he slept with his Fathers and was bury'd in *Jerusalem*, having reign'd forty Years: Seven Years in *Hebron* over the Tribe of *Juda*, and thirty three Years in *Jerusalem* over all *Israel*. He was a Man according to GOD's own Heart, a great Prophet as well as a great King: Witness his divine Psalms, and manifest Prophecies of *JESUS CHRIST* the true *MESSIAS*. His Zeal for the Glory of GOD was not to be equal'd by Mortal Man; neither was his Humility to be parallel'd. His Courage, his Conduct, his Bravery was easier to be admir'd than imitated: In a word, tho' he had fallen into two great Sins thro' the frailty of human Nature, yet his Repentance and Penitential Works were so great, and his Patience, under the many Afflictions which GOD laid upon him for the same, so Heroick, that he may be justly set up for a Pattern to all Kings, and even Sinners, to be follow'd, but hardly to be imitated.

Solomon having perform'd the Funeral Obsequies of his Father *David*, sat on his Throne, and was exceedingly confirm'd in the Kingdom of *Israel*, having no Enemies either at home or abroad to create him any great trouble; bating *Adonias*, who soon came to an untimely End. This unfortunate Prince, who, as we said before, being pardon'd by *Solomon*, on Con-

dition

dition of being good for the time to come, was prompted by his evil Genius to beg of *Bethsabée*, *Solomon's* Mother, to get leave for him to Marry the fair *Abisag* his Father's Wife. *Bethsabée* being willing to oblige *Adonias*, made her humble request to *Solomon* that his Prayer might be granted : But *Solomon*, who knew how unlawful this was, and who otherwise had no great kindness for *Adonias*, as being his Rival, swore by the living God, that *Adonias* had made this request against his own Head. And hereupon sent *Banaías* immediately, and order'd him to kill *Adonias*. Which being accordingly done, News was brought to *Solomon*, that *Joab* had meditated a Revolt in following *Adonias* ; him *Solomon* caused to be slain also by the Hands of *Banaías*, even at the Altar, for he fled thither for Sanctuary. Then *Solomon* made *Banaías* General of his Forces, in the Room of *Joab* ; and having settled his Affairs in *Jerusalem*, he took to Wife the Daughter of *Pharao* King of *Egypt*, and brought her to *David's* Tower, which was called the City of *David*, and lodged her there, until he had finished his own House, and the Temple of the LORD, and the Walls of *Jerusalem*. 3 Kings 1.

In those Days the Children of *Israel* offer'd Sacrifices in the High Places : For as yet the Temple was not built. These High Places are often mention'd in the Scripture, from the beginning of the Reign of *Solomon*, to the Destruction of the Temple : And the Children of *Israel* are frequently reproach'd by the Prophets for sacrificing in High Places ; it will therefore be requisite to explain what is meant by them. The *Pagans*, that liv'd in the Land of *Canaan*, and in the neighbouring Countries round about, us'd to Erect Idols to their false gods, to *Baal*, and *Astaroth*, and *Seppharaim*, and to several other gods on the Tops of Mountains and Hills ; And planted these Mountains and Hills with fine Trees and Groves, so as to make a delicate Landskip, and an agreeable Prospect round about their Idols, in order to allure the little People into a Belief of their Divinity and Power. The Scripture then calls the Tops of these Mountains and Hills high Places ; because of their height from the Level of the Ground. Now the Children of *Israel* had, in those Days, their High Places in imitation of these *Pagans*, and offer'd Sacrifices therein, only with this Difference, that whereas the *Pagans* offer'd their Sacrifices to their false gods, the Children of *Israel* offer'd theirs to the GOD of Heaven, to the GOD of *Israel*. And however GOD was not well pleas'd with them for observing any Customs borrow'd from those *Pagans*, that were not by his divine Law prescribed unto them ; yet he did overlook this, and seem'd not to be much offended thereat, until the Temple was built : For *Solomon* himself, who, as the Scripture here says, lov'd God, and walk'd in the Steps of his Father *David*, did go to *Gabaon*, where there was a famous High Place, and offer'd Victims and Sacrifices to the GOD of *Israel*, in the Beginning of his Reign. There it was that God appear'd to him in a Dream, and bid him ask what he wou'd, and that it shou'd be granted to him.

Solomon hereupon being sensible of his own insufficiency to Govern so headstrong a Nation without a good stock of Wisdom and Understanding, made this modest and agreeable Request to GOD. Thou hast, said he, shewn thy great Mercy to my Father *David*, as he walk'd before thee in Justice and in Truth, and in an upright Heart : And thou hast given him a Son to sit upon his Throne, as is to be seen this Day. And now Lord thou hast made me rei n for my Father *David* ; and I am but a Child, who know not my coming in, or my going out ; and I thy Servant am in the midst of the People

whom thou hast chosen, a People so infinite in Number that they cannot be reckon'd. Give therefore unto thy Servant a docile Heart, that he may be able to judge thy People, and to discern Good from Evil. For who shall be able to judge this thy numerous People? GOD was mightily pleas'd to hear Solomon ask such a thing, He therefore made him this Return : Forasmuch as thou hast ask'd this thing, and hast not ask'd long Life for thy self, nor Riches, nor the Lives of thine Enemies ; but hast ask'd Wisdom, to discern Judgment : Behold, I have done pursuant to thy Words, and have given thee a wise and an understanding Heart, so that there was none like thee, before thee, neither after thee shall any arise like unto thee. Yea and I have given thee the things which thou didst not ask, namely Riches and Glory, in so much that no King in future Ages shall be like thee. And if thou wilt walk in my Ways and keep my Laws and Precepts, as thy Father David did walk, I will even lengthen thy Days.

Then Solomon awoke and understood that it was a Dream : But he perceived notwithstanding that it was a real and true One, and no Delusion or Fancy, by the Judgment he gave soon after, which surpris'd all Israel : For when he came back to Jerusalem, there came two Harlots before him to demand Judgment. One of them spoke to Solomon after this manner : May it please you, Sir, this Woman and I dwelt in one House, and I brought forth a Son in a Chamber with her. On the third day after she also brought forth a Son, and we were both together, and there was none else in the House. Now this Woman's Child died, for she over-laid it in her sleep; and then came in the dead time of the Night and took away my Son, as I slept, from my Side, and laid her own dead Child in my Bosom. And when I arose in the Morning to suckle my Child, he appeared dead : But looking more earnestly upon him in a clear light, I found it was not the Child which I bore. The other Woman answered : It is not so as thou sayest ; but thy Son is dead, and mine is alive. Thou liest, replied the first. And thus did they contend. What to do in such a Case ? One says, yea ; and the other says, nay ; and there was no Witness : And yet Judgment must be given. Solomon then, by the great Wisdom, which he received from above, concluded within himself, that there must be some method taken, that shou'd seem to kill the Child that was alive, in order to discover the true Mother. He therefore called for a Sword, and order'd the live Child to be divided into two Halves, and one Half to be given to one of the Women, and the other Half to the other. When the true Mother heard this Sentence, her Bowels were moved, and she cryed out : O Sir, I beseech you, give my Rival the live Child, and kill him not. No, saith her Rival, neither to me, nor to thee, but let the Child be divided : For it seems she did not care for it, but her Envy was such, that she wou'd not willingly see her Companion in wickedness have a Child when her own was dead. Then Solomon said : Give the Child to this Woman (meaning her that wou'd not have the Child divided) for she is the Mother. This case so intricate, and yet made so clear by Solomon's Management, made all the People conceive a high Idea and Notion of his Parts ; and caus'd them to fear him, seeing the Wisdom of GOD was in him to give Judgment.

But this was but a Sketch of the great Wisdom that appear'd afterwards in Solomon, in the prudent Management of his Kingdom and People, and of the Glory, and Splendor, Riches, and Grandeur to which he rais'd them. The wise choice he made of his Governours and Officers, both Civil and Military, gave him a long and peaceable Reign, without the least

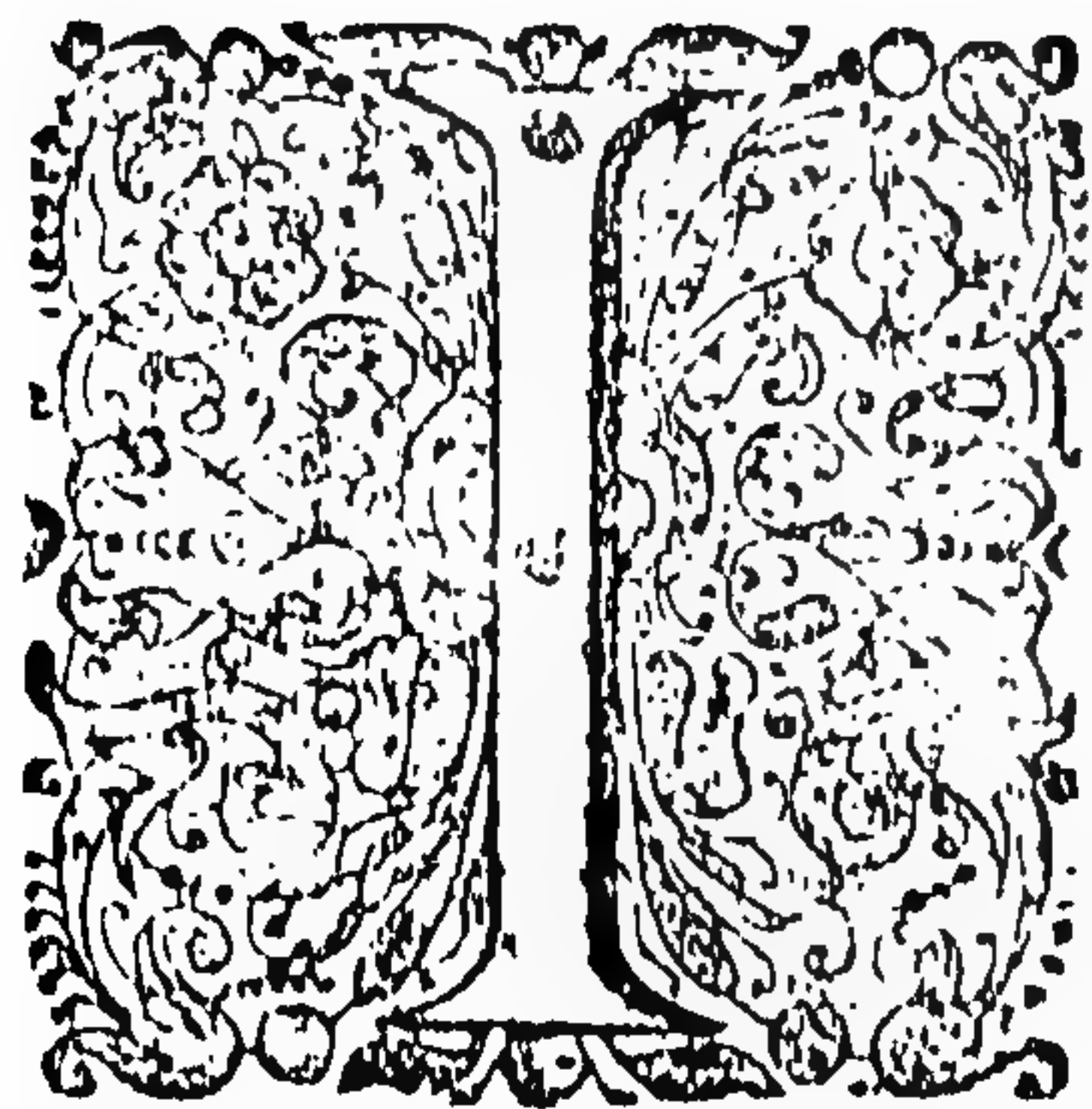
Com-

Commotion or Intestine Broil (bating that of *Jeroboam* in his latter Days;) and the Neighbouring Kings and Princes round about him, were so far from creating him any Trouble, that they coveted his Friendship above all things, and even courted him for the same upon Account of his Wisdom. The number of his Officers and Attendants was so great, his Equipage so Splendid, his Tables so profuse, his Riches and Wealth so excessive, and his Court so Glorious and Magnificent, that, if any other than the Sacred Text had given us an Account thereof, we could hardly believe it. The daily allowance for his Table was thirty Barrels of fine Flower, and sixty Barrels of Meal; Ten Stall fed Oxen, twenty taken from Grass, and an hundred Weathers. Besides all Sorts of tame and wild Fowl, and Venison in abundance. He had forty Thousand Mangers for Coach Horses, and twelve Thousand for Saddle Horses: All *Israel* and *Juda* from *Dan* to *Bersabee*, that is, from one Extremity to the other of his Kingdom, liv'd every one under his own Vine, and under his own Fig-tree, and there was neither Sathan nor Adversary to molest them: And (which is more) GOD dilated his Heart with Wisdom and Knowledge so as to excell all the wise Men of the East, *Ethan*, and *Heman*, and *Chalcol*, and *Dardan*, Men famous in those Days, for their extraordinary Wisdom. He spoke three Thousand Parables, and compos'd five Thousand Verses or Songs. He discours'd concerning Trees, beginning with the Cedars of *Libanus*, and ending with the Hyslop that grows out of the Wall. As also concerning Beasts, and Birds, and Creeping Things, and Fishes. And was visited by Messengers sent from all the People and from all the Kings of the Earth, who had heard of his Wisdom.

And here we shall leave *Solomon* for a while, being now come to the Beginning of the fourth Year of his Reign, in which he began to lay the Foundation of the famous Temple of *Jerusalem*; and put an End to the Fourth Age of the World with respect to the Sacred History; and proceed to give an Account of the Prophanes of the same Age.

C H A P. V.

Of the Kings of the Assyrian Monarchy, from the fourth Year of the Reign of Sethos, unto the 36th Year of the Reign of Laothhenes, Solomon's Contemporary.



Had said before in the Chronological Table of the precedent Age, that *Sethos* had reign'd in the great City of *Ninive* four Years only, when *Moses* brought the Children of *Israel* out of the Land of *Egypt*; and elsewhere, that the *Assyrian* Monarchs kept themselves shut up among their Wives and Concubines, and were seldom seen abroad from the Reign of *Ninyas* to that of *Sardanapalus*. So that having done nothing Memorable, or worthy to be Recorded, we have only their bare Names, and the Years of their Reigns transmitted to Posterity by the ancient Historians. The famous

Sinclair in his Chronography after *Ctesias*, *Affricanus*, and *Eusebius*, gives us this Account of them. *Sethos* reign'd in all 32 Years. Four Years before the departure of the Children of Israel out of the Land of Egypt, and 28 years after. *Mammythus*, 30; *Aschalius*, 22; *Spherus*, 28; *Mammythus* the 2d. 30; *Sparthous*, 42; *Ascatades*, 38; *Amyntes*, 45; *Belochus* the 2d. 25; *Baletores*, 30; *Lamprides*, 30; *Sofares*, 20; *Lampraes*, 30; *Panyas*, 45; *Sofarmus*, 22; *Mithreus*, 27; *Teutamus*, 32. It was in this King's Reign that the *Greeks* invaded *Asia Minor*, and destroy'd the City of *Troy*, King *Priam* being Tributary to *Teutamus*, implor'd his Assistance against the *Greeks*, and *Teutamus* sent some Troops to his Aid. *Teutamus* reign'd 44 years. *Arabelus*, 42; *Chalaus*, 45; *Anebus*, 38; *Babius*, 37; *Thineus*, 30; *Dercylus*, 40; *Empacmes*, 38; *Laosibenes*, in all 45. In the 36th Year of whose Reign *Solomon* laid the Foundation of the Temple. This being all that we find in the Records of Antiquity concerning the Kings of the *Assyrian* Monarchy, we shall put an end to this Age, and subjoin the following Table.

A Chronological Table of the Rulers, Judges and Kings of the Children of Israel, from their Departure out of the Land of Egypt unto the laying of the Foundation of the Temple of Solomon, parallel'd with the Kings of Assyria, unto the said Time.

Rulers, Judges and Kings of Israel.	Years	Assyrian Kings.	Years
Moses govern'd the Children of Israel in the Wilderness.	40	Sethos King of Assyria reign'd in Ninive after the Departure of the Children of Israel out of the Land of Egypt	28
Joshua govern'd the same in the Land of Canaan.	27		
Calcb and the Elders govern'd them.	50	Mammythus reign'd	30
An Anarchy, or Interregnum after the death of the Elders of	35	Aschalius reign'd	22
The 1st. Servitude of the Israelites under Chusan King of Syria which lasted	8	Spherus reign'd	28
Othoniel the first Judge govern'd the Israelites	40	Mammythus the 2d. reign'd	30
An Anarchy after the death of Othoniel of	33	Sparthous reign'd	42
The 2d. Servitude of the Israelites under the Moabites, for the space of	18	Ascatades reign'd	38
Abod, 2d. Judge govern'd the Israelites	80	Amyntes reign'd	45
An Anarchy after the death of Abod of	37	Belochus reign'd	25
The 3d. Servitude of the Israelites under Fabin, King of the Canaanites, for the space of	20	Baletores reign'd	30
Debora 3d Judge govern'd	40	Lamprides reign'd	30
		Sofares reign'd	20
		Lampraes reign'd	30
		Panyas reign'd	45
		Sofarmus reign'd	22
		Mithreus reign'd	27
		Teutamus reign'd	32
		Teuteus reign'd	44
		Arabelus reign'd	42
		Chalaus reign'd	45
		Anebus reign'd	38
		Babius reign'd	37

Rulers, Judges and Kings of <i>Israel</i> .	Years	<i>Assyrian</i> Kings.	Years
An <i>Anarchy</i> after the death of <i>Debora</i> which lasted	18	<i>Thimeus</i> reign'd	30
The 4th. Servitude under the <i>Madianites</i> for the space of	7	<i>Dercyles</i> reign'd	40
<i>Gideon</i> , 4th. Judge govern'd	40	<i>Empacmes</i> reign'd	38
<i>Abimelech</i> , 5th. Judge govern'd	3		
<i>Thola</i> , 6th. Judge govern'd	23		
<i>Jair</i> , 7th. Judge govern'd	22		
An <i>Anarchy</i> after the death of <i>Jair</i> , which lasted	30	<i>Laosthenes</i> had reign'd, when	
The 5th. Servitude under the <i>Philistines</i> , which lasted	18	<i>Solomon</i> began to lay the	
<i>Jephthe</i> , 8th. Judge govern'd	6	Foundation of the Temple in	35
<i>Abesan</i> , 9th. Judge govern'd	7	<i>Jerusalem</i> .	
<i>Akialon</i> , 10th. Judge govern'd	10		
<i>Abdon</i> , 11th. Judge govern'd	8		
An <i>Anarchy</i> after the death of <i>Abdon</i> , which lasted	50		
The 6th. Servitude under the <i>Philistines</i> , which lasted	40		
<i>Samson</i> , 12th. Judge govern'd	20		
<i>Heli</i> , 13th. Judge govern'd	40		
The 7th. Servitude under the <i>Philistines</i> , which lasted	20		
<i>Samuel</i> the Prophet and <i>Saul</i> the first King of <i>Israel</i> govern'd the Children of <i>Israel</i> for the space of	40		
<i>David</i> reign'd	40		
<i>Solomon</i> before he laid the Foundation of the Temple in <i>Jerusalem</i> , reign'd	3		
		The Age of the World when the Foundation of the Temple of <i>Jerusalem</i> was laid according to the <i>Septuagint</i> Computation.	4816
Total	873		

F I N I S.

A
New HISTORY
OF THE
WORLD.

The Fifth Age,

CONTAINING

The Time from the Building of the Temple in *Jerusalem*, to
its Destruction.

BOOK III.

CHAP. I.

*Of Solomon and Roboam, and their Successors the Kings of
Israel and Juda, unto the Death of Josaphat.*



SOLOMON being, as afore said, gifted by Almighty GOD with divine Wisdom, and having heap'd up immense Treasures of Gold and Silver by the Tributes which he receiv'd from all the Kings and Nations round about him, bethought him of building a Temple for GOD's Worship in *Jerusalem*, and a House for himself; He therefore sent to *Hiram* King of *Tyre*, his Father *David*'s Good Friend, and pray'd him to let his Servants cut down Cedar-Wood on Mount *Libanus*, and that he wou'd give him any Reward whatsoever he shou'd demand. King *Hiram* being very glad it was in his Power to

3 Kings 5.

to oblige *Solomon*, for the Respect he had for his Father, and the Esteem he had of himself for his great Wisdom, did not only readily comply with *Solomon's* Request, but also assur'd him, his Servants shou'd cut down the Wood, and He himself take care to see it shipp'd off, and landed at any Port he shou'd direct in his Kingdom. So *Solomon*, having in like manner provided hewen and polish'd Stone in abundance, began to lay the Foundation of the Temple in the fourth Year of his Reign, and in the second Month of the Year; and finish'd it in the space of seven Years.

It wou'd be tedious, and carry me beyond the Bounds of an Abridgement, to describe all the particulars of this great and noble Fabrick, which may be read at large in the sixth Chapter of the third Book of *Kings*; Let it suffice to say, that there never was, nor, I believe, ever will be on Earth such another Edifice, whether we consider the Pillars, the Doors, the carv'd Work, the Altars, the Candlesticks, the Vessels, the Figures, and the Ornaments thereof; or the immense Quantity of Gold wherewith it was all cover'd on the inside, which render'd it most Glorious, and almost inimitable. 'Tis true the Prophet *Aggeus* 2. 9. says: *The Glory of the second Temple wou'd be greater than the Glory of the First.* But that is only true in Respect (as indeed the Prophet meant) of *JESUS CHRIST*, who being the *Splendor of Glory, and the figure of the Substance of his Father*, came into the second Temple, and no doubt fill'd it with Divine, but not worldly Glory, whereof we now speak.

Then *Solomon* built three Sumptuous Palaces with all their Offices: One, for himself; another, for *Pharao's* Daughter his Wife; and a third which was call'd the House of the Forest of *Libanus*, and was, I suppose, his Residence in the *Summer* Season; and all this he compleated in the space of thirteen Years. How great and glorious, how rich and costly these Edifices were, is at large described in the seventh Chapter of the aforesaid Book of *Kings*.

3 Kings 8.

When these were finish'd, all the Elders of *Israel* gather'd to *Solomon*, who caus'd the Priests and the Levites to carry the Ark of the Covenant from Mount *Sion*, the City of *David*, and to place it in the *Holy of Holies*, upon the golden Altar under the Wings of the Cherubins, attended by *Solomon* himself, and by all the Elders of *Israel*, with Musical Instruments and Trumpets and Voices suitable to the greatness of the Solemnity, and to *Solomon's* Magnificence; and then offer'd Victims, and Sacrifices, and Burnt Offerings, twenty two Thousand Oxen, and an hundred and twenty Thousand Sheep; and having put up Prayers and Supplications to the great GOD of *Israel*, he bless'd the People, and sent them away every Man to his own House, rejoycing for the good things which GOD had done unto them.

3 Kings 9.

Then the LORD appear'd again unto *Solomon*, as he had done before at *Gabaon*, and said unto him: *I have heard the Prayers and the Supplications which thou hast made in my Presence, and I have sanctified this House, which thou hast built to put my Name in it for ever; and mine Eyes and my Heart shall always be there. As to thee, if thou wilt walk before me, as did thy Father David, in singleness of Heart, and in Justice, and wilt do all that I have commanded thee, and keep my Law, and my Judgement; I will establish thy Throne over Israel for ever, as I have sworn unto thy Father David. But if thou and thy Children will turn aside, and follow me not, nor keep my Commandments, and my Ceremonies, but will go away, and worship false gods and adore them; I will take away Israel from off the face of the Land which I gave unto them, and this Temple which I have consecrated to*
my

my Name, will I cast away from me, and all Israel shall be as a Proverb and a By-word unto all Nations.

In twenty Years after that *Solomon* had built the Temple and his own House, he prepar'd a Fleet upon the Red-Sea, and in Conjunction with his Friend *Hiram*, whose People were Skilful in Sea Affairs, sent the same every third Year to *Tharsis*, which brought thence vast quantities of Gold, call'd the Gold of *Ophir*, and Pretious Stones in great abundance, and Monkeys, and Peacocks and other curious Rarities. 'Tis very probable this *Tharsis* was a City in that part of *Arabia*, which was afterwards call'd *Arabia Felix* from the great abundance of Gold, and Pretious Stones, and Spices which it produc'd, and was in the Days of *Solomon* call'd *Ophir* after the Name of *Ophir* the Son of *Jectan* the Son of *Heber*, to whose Lot that Land fell; it being evident that all Countries in the beginning borrow'd their Names from the Head or Chief Man of their first Inhabitants, as *Egypt* was call'd *Misraim* from *Misraim* the Son of *Cham*. *Judea*, call'd *Chanaan*, from *Chanaan* another Son of *Cham*. *Persia*, *Elam*; from *Elam* the Son of *Sem*, &c.

Besides the prodigious Heaps of Gold which *Solomon* receiv'd every third Year from *Ophir*, all the Kings and Princes of the Earth being desirous to see the Face of *Solomon*, and to hear his Wisdom; sent him such vast Presents of Gold and Silver, that Silver was no more esteem'd in *Jerusalem*, than Stones; such was the Glory, Grandeur and Wealth of *Solomon*, and so highly was he priz'd and respected by all the World.

In those Days the Queen of *Saba*, (a Land so call'd from *Saba* one of the Sons of *Jectan*, and probably bounding upon *Ophir*, his Brother's Land) having heard of the Fame of *Solomon*, came to *Jerusalem* with a great Train, with Camels carrying Spice, and an infinite weight of Gold, and Pretious Stones, to prove *Solomon* with *Enigma's*, or hard Questions: And being enter'd the City, spoke all that was in her Heart to him. And *Solomon* unfolded all that she had propos'd, for there was nothing, tho' never so hard, never so hid or secret, but he cou'd unfold and discover. Then the Queen of *Saba*, seeing the great Wisdom of *Solomon*, and the House which he built, the Meat of his Table, and the Offices of his Servants, the Order and Regularity of his Attendants, and the Richness of their Clothing; the Victims and Sacrifices which he offer'd in the Temple, and the Glory and Splendor of the Service exhibited to the GOD of Heaven; was so amaz'd, that she had neither Spirit nor Life, saith the Sacred Text.

And having a little recover'd her Spirits, she spoke thus to *Solomon*: *True is the saying which I heard in my Land, concerning thy Words, and thy Wisdom; but I did not believe them that told it me, until I came myself and saw with mine Eyes, and have experienc'd that the one half hath not been told to me: Greater is thy Wisdom, and thy Works, than the report which I heard: Blessed are thy Men, and blessed are the Servants who constantly wait upon thee, and hear thy Wisdom. Blessed be the Lord thy God whom thou hast pleas'd, and who set thee upon the Throne of Israel, forasmuch as the Lord hath loved Israel for ever, and hath appointed thee King, that thou shouldest give Judgment, and do Justice.* And having so said, she presented Him with an hundred and twenty Talents of Gold, with a great many Jewels and Pretious Stones, and with such a vast quantity of rare and exquisite Spice, that the like was never seen in *Jerusalem*, either before or after. And *Solomon* in return, gave her all that she wou'd, and desir'd, besides the Royal Gift which he gave her of his own accord; and so she return'd to her own Country.

Then *Solomon* made two hundred golden Shields, and laid them up in the House of the Forest of *Libanus*, and a great Ivory Throne, and cover'd it with pure Gold. This Throne was rais'd six Steps from the floor, having two Big Lyons near it; One, on the right Hand, and the other, on the Left; and twelve little Lyons, on the Steps; six on each side: The whole of such exquisite Workmanship, that the like was not to be seen. All *Solomon's* drinking Cups and Vessels were pure Gold, as were also all the Vessels and Utensils of the House of the Forest of *Libanus*. And thus did He live for some Years in this excess of Grandeur and Glory, admir'd, and, as I may say, ador'd by all the World, and (which is more) lov'd and esteem'd by his LORD and Maker.

3 Kings 11.

But as it is the fate of corrupt nature, when it abounds with too much Pleasure and Wealth to forget the Author and Giver of the same, so it happen'd to *Solomon*: For in his latter Days, he lov'd strange Women, *Moabites*, *Ammonites*, *Idumeans*, *Sydonians* and *Cetheans*; all Gentil Women, whereof GOD gave strict charge to the Children of *Israel*, and commanded them that they shou'd by no means be allyed to them; for that they wou'd most certainly turn their Hearts, and cause them to follow their gods. To these notwithstanding was *Solomon* coupled (to use the Scripture Phrase) with most ardent Love; having seven hundred Wives, each whereof carry'd the Title of Queen, and three hundred Concubines. And they perverted his Heart in his Old Age, so that he worship'd *Astarte*, the Goddess of the *Sidonians*, and *Chamos*, the god of the *Moabites*, and *Moloch* the Idol of the *Ammonites*; and not only so, but he also built Temples for the Idol of *Chamos* on the Mount over against *Jerusalem*, and for the Idol of *Moloch*, and for the Idols of the rest of his Gentil Wives, where they burnt Incense, and offer'd Sacrifices to their gods.

These Abominations of *Solomon* did exceedingly provoke the Anger of the GOD of Heaven; He therefore spake to him, and told him, that so much as he did this great Evil, and did not keep his Covenants and his Precepts, he wou'd rent his Kingdom, and give it to his Servant: But that however for his Father *David's* sake, he wou'd not do this thing in his Days, but in the Days of his Son, and wou'd leave him but one Tribe, and even that same for *David's* sake. Now whether *Solomon* upon this severe reproof was mov'd to Repentance, and saw the Vanity of human Grandeur, and did Penance for his Sins; or whether it was then he wrote that divine Book which he begins with these Words. *Vanity of Vanities*, and the Rest of his Books of Wisdom, is no where recorded in Scripture. But certain it is, that GOD was resolv'd to be true to his Word, and to let Him know how dangerous it was to provoke him to anger. He therefore rais'd him an Adversary in the Person of *Jeroboam*, One of his own Servants.

This *Jeroboam* was the Son of *Nabat*, of the Tribe of *Ephraim*, One of the Sons of *Joseph*. *Solomon* perceiving him to be an able industrious young Man, appointed him Receiver of his Revenue in the Tribe of *Joseph*. It happen'd then that as *Jeroboam* was going out of *Jerusalem* upon a certain Day, he met *Abias* the Prophet alone in the Fields. *Abias* seeing *Jeroboam* coming alone towards him, took a new Cloak wherewith he was cover'd, and cut it into twelve Pieces, and laid unto *Jeroboam*: Take unto thee ten Pieces: For thus saith the Lord God of *Israel*, I will cut the Kingdom out of the Hands of *Solomon*, and will give thee ten Tribes, because he hath forsaken me, and worship'd *Astarte* the goddess of the *Sidonians*, and *Chamos* the god of *Moab*, and *Moloch* the god of the Sons of *Ammon*, and hath not walk'd

walk'd in my ways to do Justice before me, nor kept my Commandments and Judgments as his Father David did; I will therefore take away the Kingdom out of the Hands of his Son, and will give unto thee ten Tribes, and one Tribe unto his Son, that a Spark of David may always continue before me in Jerusalem, being the City which I have chosen for my Name. But thee I will take to my self, and thou shalt reign over all that thy Heart desireth, and shalt be King over Israel. If thou wilt then hear all the things which I shall command thee, and walk in my ways, and do that which is right in my sight, keeping my Laws and my Statutes, as did my Servant David, I will be with thee, and build thee a faithful House, as I did unto David, and I will give Israel unto thee, and will afflict the Family of David for this thing, but not for ever.

The Prophet *Alias* having thus declar'd the Will of GOD to *Feroboam*; the matter was not kept so secret, but that it came to *Solomon's* Ears; namely, that *Feroboam* (to speak in Scripture Phrase) had lift up his Hands against him; he therefore wou'd have put *Feroboam* to Death: But *Feroboam* fled into *Egypt*, and was with *Sesac* King of *Egypt*, until *Solomon* died.

The Scripture gives no further account of the Acts of *Solomon*, only tells us that the rest of his Deeds, and all the things which he did, and his Wisdom, are written in the Book of the Words of the Days of *Solomon*. So *Solomon* slept with his Fathers, and was bury'd in the City of *David*, leaving his Son *Roboam* to succeed him.

Now of how many Years *Solomon's* Reign consisted is a Point not easy to be determin'd. 'Tis true the Scripture says expresly that he reign'd forty Years. But, in my Opinion, this is only to be understood of the Time that he reign'd Righteously, living in the fear of GOD, and keeping his Commandments; as it is said of *Saul*, that he reign'd two Years over *Israel*; because he only reign'd so long a good and righteous Man, tho' he reign'd in all together with *Samuel* forty Years, as † *St. Paul* tells us. For it was not the custom in those Days, to record the Years of the Idolatrous or wicked Reigns of their Princes; on the contrary, the Prophets and holy Men, who recorded their Lives and Actions, affected very much to have those wicked Years buried in Oblivion, and, as it were, blotted out from among the Righteous; as * *David* saith: *Deleantur de libro viventium & cum justis non scribantur.* Let them be blotted out of the Book of the Living and let them not be recorded with the Just. † *Acts* 13. 21. * *Psal.* 68. 29.

Besides, *Josephus* tells us positively, *Antiquit. Lib. 8. Cap. 3.* that *Solomon* reigned four score Years. And the same *Josephus Antiquit. lib. 10. Cap. 11.* where he treats of the Destruction of the Temple under *Nabuchodonosor*, affirms, that it subsisted 470 Years, six Months and ten Days; which cannot be true according to the Number of Years recorded in Scripture, of the Successors of *Solomon* to that time, except we allow *Solomon* fourscore Years Reign. And indeed it is not to be imagin'd, that *Josephus*, who was himself a Priest, and so well read both in the Scripture, and in the Antiquities of his Nation; and who had access to all the Records of *Jerusalem*, and even had the Scripture before his Eyes, where the Years of the Reigns of all the Successors of *Solomon* are plainly express'd, shou'd so positively assert, that the Temple subsisted so many Years, Months and Days, and that *Solomon* reign'd fourscore Years, had he not been very sure thereof. Add to this, that the Scripture cannot otherwise be reconciled to itself, nor even to natural Reason. For,

1. The Scripture says, that the Foundation of the Temple was laid in the Beginning of the fourth Year of *Solomon's* Reign; that in seven Years it was finish'd; That *Solomon* built his own House and the House of the Forest of *Libanus* in thirteen Years, which being added to the seven Years of the Building of the Temple, and to the three Years of his Reign before, make twenty three Years; that in twenty Years after he had built the Temple and his own House, *Hiram* King of *Tyre* came to see the Cities which *Solomon* gave him in the Land of *Galilee*. 3. Reg. 9. So that we have out of the Scripture it self forty three Years of the Reign of *Solomon*. Now 'tis certain, that *Solomon* reign'd many Years after. For it was after all this, the Queen of *Saba* came to *Jerusalem*, that *Solomon* built Temples for the false gods of his Gentil Wives and Concubines, and worship'd their gods; and probably took most, if not all, these Gentil Women to himself, except *Pharao's* Daughter. So that it is plain, the Scripture cannot be reconciled to it self, otherwise than by saying, that the forty Years of *Solomon's* Reign mention'd in it are to be understood of the Years which he pass'd in the fear of GOD, and in the performance of his Commands, Laws and Statutes.

Nor will it be material to object, that the Years of the Reigns of the wicked Kings who succeeded *Solomon* both in *Samaria* and *Jerusalem* are all recorded in Scripture, the Years they reign'd wickedly, as well as the Years they reign'd in the Observance of GOD's Laws: For indeed all the Kings of *Israel*, and many of *Solomon's* Successors were impious Kings, given to Idolatry, and to the Abominations of the Gentils; and therefore the Prophets, and Holy Men, who wrote their Lives and Actions, must have given an Account of the wicked Years of their Reigns, or scarce give any Account at all of them; since most of their Lives was a continued Series of Wickedness and Impiety: But it was not so from the Beginning; *ab initio non fuit sic*, as CHRIST said to the *Pharisees*. The first Prophets, and Holy Men of the *Jewish* Common-wealth, had the wicked Lives of their Rulers and Governors in such Detestation, that they would not Record the Years of their wicked Reigns, but rather bury them in Oblivion, according to *David's* Rule: *Delcantur de libro viventium & cum justis non scribuntur: Scribentur in terris*, in hopes their Successors, who coveted nothing more than to have their Names and Actions perpetuated and transmitted to Posterity, would live and reign prosperously in the Fear and Love of GOD; and the latter Prophets did Record the wicked Years of the Reigns of their Kings, that their wicked and abominable Lives might be as it were so many Rocks and Shelves expos'd to the World, that others may avoid splitting upon them.

Secondly, it cannot be reconciled to natural Reason: For *Solomon* was but a Boy when his Father died: This he says himself, when GOD appear'd to him in *Gabaon*. *Ego autem sum puer parvulus, & ignorans Egressum & Introitum meum: I am but a Child, and know not my coming in, and my going out.* 3 Reg. 3. 7. *David* also says the same, 1 Paralip. 29. 1. *Salomonem filium meum elegit Dominus adhuc puerum & tenellum.* And some Copies of the *Septuagint* say expressly, that *Solomon* was but twelve Years Old when he came to the Crown: And indeed it cannot rationally be suppos'd he should be more: For of the forty Years of *David's* Reign, he pass'd seven at *Hebron*, and then came to *Jerusalem*; and made War upon the *Syrians*, the *Edomites*, the *Moabites*, the *Philistines*, the *Ammonites*, and other Nations, and subdued them all (except the *Ammonites*) before he knew

knew *Bethsabee*, *Solomon's* Mother, which must needs take up a great many of the three and thirty Years he reign'd in *Jerusalem*. Nor was *Solomon* the first Son *David* had by *Bethsabee*, but the second, as the Scripture tells us. We will then conclude with the *Septuagint*, that *Solomon* was twelve Years of Age when he succeeded *David*. Now he must have got *Roboam* at the Age of ten (which is against Nature) if he reign'd but forty Years: For the Scripture says, that *Roboam* was one and forty Years Old when he began to Reign. 2 *Paralip.* 12. But this is so far from being true, that *Solomon* did not beget *Roboam* at least, at the Age of twenty or thirty. For *Roboam* was not the Son of *Pharao's* Daughter, but of *Naama*, an *Ammonite* Woman, as the Scripture tells us. 2 *Paralip.* 12. Now the same Scripture says plainly that *Solomon* had built the Temple, and his own House (which took up twenty Years of his Reign) before he fell in Love with these strange Women; and that it was in the latter End of his Reign they perverted his Heart. So that, in my Opinion, it is pretty plain, *Solomon* reign'd in *Jerusalem* fourscore Years: Forty Years in the Fear and Love of GOD, which are only mention'd in the Scripture, for the Reasons above given; and forty Years, serving and worshipping the gods of his Gentil Wives and Concubines, which are not recorded in Scripture, for the Hatred and Detestation the Holy Penmen, in those Days, had of that impious part of his Reign. And this is what *Theodorct* endeavours to prove. 3. *Reg. quest.* 38. and *Procopius Commentar.* in 3 *Reg.*

Solomon being then laid up with his Fathers, his Son *Roboam* succeeded him, and was then one and forty Years Old, as the Scripture saith. 3 Kings 12.

Then all *Israel* came to him at *Sickem*, where they had appointed to meet, in order to make him King, and presented him with a Petition setting forth their Grievances, and praying him to ease them of part of the heavy Burthen which his Father *Solomon* had laid upon them: For it seems *Solomon*, in his latter Days, began to oppress his People with heavy Burthens to gratify the Luxury and Avarice of that vast Number of Wives and Concubines which he had entertain'd. *Roboam* heard their Petition and order'd them to come to him in three Days after. Mean while he ask'd the Grave Old Men that assisted his Father, what answer he shou'd give the *Israelites*. They tell him that he wou'd do well to hear the Petition of his People, and to ease them of part of their Burthen, and that then he may be sure of their Fidelity and Service. But *Roboam* slighted this wholesome Advice, and consulted the Young Men that were bred with himself, who advis'd him to do quite otherwise. So when the Men of *Israel* came the third Day, *Roboam* spoke to them after the Counsel which the Young Men had given him. My little Finger, says he, is thicker than my Father's Loins: my Father put a heavy Yoke upon you; but I will add to your Yoke: My Father did whip you with Scourges; but I will whip you with Scorpions, a sort of Scourges made of Iron.

When the Men of *Israel* had heard *Roboam* answer them after this manner, they lift up their Voice and said: What part have we in David? Or what Inheritance have we in the Son of *Isai*? To your Tents O *Israel*! Now *David* look to thy House. And having so said, they departed every Man to his own Habitation; and immediately sent for *Jeroboam* the Son of *Nabat*, (who it seems having heard of the Death of *Solomon*, came back from *Egypt*, and was with them when they deliver'd their Petition to *Roboam*) and made him King over ten Tribes of the Children of *Israel*; so that there remain'd only to *Isai* and the Tribe of *Juda*, and the Remains of the Tribe

of *Benjamin*, which did hardly deserve the Name of a Tribe, so few was it in Number, in Comparison of the other Tribes. And from that time forth the Kingdom of *Solomon* was divided into two Monarchies, one being call'd the Kingdom of *Juda*; and the other the Kingdom of *Israel*; Pursuant to the Word of GOD pronounc'd by the Mouth of the Prophet *Ahias*, against *Solomon* for his Idolatry.

When *Roboam* understood that all *Israel* had revolted, and had made *Jeroboam* their King, he gather'd together all the Tribe of *Juda* and *Benjamin* (for from that time forth they were reputed but as one Tribe) and made up an Army of an hundred and eighty Thousand choice Men, with an intent to fight *Israel*, and quell *Jeroboam's* Rebellion: But the LORD sent a Prophet whose Name was *Semcias* to *Roboam*, and to the People of *Juda* and *Benjamin*, and order'd him to charge them, that they shou'd not go up, nor fight against their Brethren; for that the Thing which was done by *Jeroboam* and *Israel* came from the LORD. So all *Juda* dispers'd, and went every Man to his own House.

Then *Jeroboam* fortify'd the City of *Sichem* in Mount *Ephraim*, and dwelt in it. And having consider'd with himself, that if the People shou'd be constantly going to *Jerusalem* to offer their Sacrifices in the Temple, according to the Law of *Moses*, their Hearts wou'd be soon alienated from him, and bring all his Designs to nothing; he made two golden Calves, and set them up, one at *Dan*, and another at *Bethel*, and told the People, that these were the gods which brought their Fathers out of the Land of *Egypt*; and that there might appear a show of Divine Worship, he built them Temples, and made Priests of the Dregs of the People, Men that were not of the Tribe of *Levi*; for that Tribe left all their Cities and Lands, and fled to *Jerusalem*: And to compleat his Wickedness he Instituted a solemn Feast, and offer'd Sacrifices to these Idols, in order to Dedicate them, and to initiate the People in their Worship.

Thus did human Policy prevail with the unfortunate *Jeroboam* to forsake the GOD of Heaven, who had but a little before put into his Hands ten Parts of twelve of the whole Kingdom of *Israel*; as if the same GOD cou'd not with as much ease protect, and establish him in his Throne against *Roboam* and all his Forces, as he had set him up; tho' all the People should go up to *Jerusalem* and serve the GOD of their Fathers. But he soon felt to his Cost, that all human Politicks and Reasons of State that are not consistent with the Laws of GOD, and his Divine Worship, are but folly and Vanity: For as he was burning Incense upon the Altar of *Bethel* (having it seems usurped the Office of the Priesthood) a Prophet came from the Land of *Juda*, and cryed out. O Altar, Altar! Thus saith the Lord: Behold there shall be born a Son of the House of David, *Josias* by Name, who shall Sacrifice upon thee the Priests of the high Places, who now burn Incense upon thee, and shall burn the Bones of Men upon thee. *Jeroboam* hearing the Prophet exclaim thus against his Altar, stretched out his Hand, and order'd the Men that were about him to apprehend the Prophet. But a Judgment from GOD came visibly upon him; for his Hand withered, and dried up in such manner that he could not turn it to his Body. This did indeed strike him with some Horror of his Guilt, so that he earnestly intreated the Prophet to Pray for him to the LORD: The Prophet did so, and his Hand was cured. This the GOD of *Israel* did, not for *Jeroboam's* sake, but for to confirm the Words of his Prophets, and to shew the Power his faithful Servants have on Earth, to bring Judgments and Mercy from Heaven upon Men,

Men, as they deserve : For tho' *Jeroboam* could not but be amaz'd at the visible Judgment of GOD upon his Hand, and the sudden Cure of the same, yet did he not desist from the prosecution of his Idolatry and false Worship, for which another Judgment came immediately upon him.

Jeroboam had a Son whose Name was *Abias*. This Son fell sick, and he 3 Kings 14. despairing of his Recovery, order'd his Wife to change her Clothes, and go to the Prophet *Abias* (the Man who Prophesied to him that he should Reign over *Israel*) and request him to tell her what shou'd become of his Son. *Jeroboam's* Wife did accordingly; and as she was coming into the Door, the Prophet *Abias* spoke, and said unto her : Come in thou Wife of *Jeroboam*; why didst thou feign thy self to be another Woman? I am sent a severe Messenger unto thee. Go, and tell *Jeroboam*; thus saith the Lord God of *Israel*. I have exalted thee in the midst of the People, and have made thee Captain over my People *Israel*, and have cut the Kingdom of the House of *David*, and gave it to thee, and thou hast not been as my Servant *David*, who kept my Commandments, and follow'd me with all his Heart, doing that which was pleasing in my sight; but thou didst Evil above all that were before thee, and didst make unto thy self false gods, and Molten Idols, to provoke me to anger, and cast me behind thy back : I will therefore bring Evils upon the House of *Jeroboam*, and will smite of *Jeroboam* all that Piss against the Wall, and him that is shut up, and left in *Israel*; and I will sweep away the Remains of the House of *Jeroboam*, as Dirt is swept clean. Such as die of *Jeroboam's* Family in the City, the Dogs shall eat, and such as die in the Fields, the Birds of the Air shall devour. For the Lord hath spoken. Go thou then unto thine House, and as thy Feet enter into the City the Boy shall die, and all *Israel* shall mourn for him, and shall bury him; for he alone of the House of *Jeroboam*, shall have burial. *Jeroboam's* Wife went back, and, as the Prophet had said, her Son died just as she came to the Threshold of her Door.

The Scripture gives no further Account of *Jeroboam*, only, that he sinned grievously, and caused *Israel* to Sin also; and Died, after a wicked Reign of two and twenty Years; leaving a Son, whose Name was *Nadab*, to succeed him.

Roboam as we said before in the Life of *Solomon*, was one and forty Years 3 Kings 14. old when he began to Reign, and reigned seventeen Years in *Jerusalem*; his Mother's Name was *Naama*, an *Ammonite*; he followed the Steps of his Father *Solomon* in his Sins; and even the Tribe of *Juda* sinned also, and did evil in the sight of the LORD, beyond all the Sins of their Fathers : For they built to themselves Altars and Idols, and planted Groves in all the High Places, and under every green Tree, and there were *Sodomites* in the Land, and they did all the Abominations of the Gentils, whom the LORD had destroy'd from before the Face of the Children of *Israel*. This was exceedingly provoking to Almighty GOD : He therefore stir'd up *Sesac* King of *Egypt* to punish *Roboam*, and the Tribe of *Juda* for their Abominations. This was he, who receiv'd *Jeroboam*, when he fled from *Solomon*, and was a great Friend to him. For *Solomon* having marry'd the Daughter of *Psusenes*, Prince of *Tanis*, who was then King of *Egypt*, did endeavour to support *Psusenes* against the Usurpation of *Sesac*, who was then only Prince of *Bubaste*.

But *Sesac* getting the better, and having Usurp'd the Crown of *Egypt*, mortally hated the Family of *Solomon* : He therefore in the fifth Year of the Reign of *Roboam* came with a great Army to *Jerusalem*, and plunder'd

all the City, took away the vast Treasures which *Solomon* had gather'd; and the golden Shields which he had made. So that all the Glory of *Solomon*, and his immense Riches, to heap up which, he ranack'd both Sea and Land, in one Day, vanish'd like Smoke : But *Roboam* (to keep up some faint Shadow of his Father's Grandeur,) caus'd Brazen Shields to be made in the Room of these Golden Ones, and to be laid up in his Armory. And this is all the Account the Scripture gives us of *Roboam*, only that it says : The Rest of his Acts are written in the Book of the Days of the Kings of *Juda*, and that he slept with his Fathers, was bury'd in *Jerusalem*, and left his Son *Abias* to succeed him.

3 Kings 11.

Of this King we can give but a short Account, his Reign being also short : The Scripture only tells us, that he reign'd three Years in *Jerusalem*, that his Mother's Name was *Maacha*, that he walk'd in all the Sins of his Father, that his Heart was not right with the LORD his GOD, as was that of his Father *David*, that however, for *David's* sake, GOD wou'd not leave him without a Light in *Jerusalem*, the City which he had chosen ; that he had War with *Jeroboam* all the Days of his Life, that the Rest of his Acts are written in the Book of the Days of the Kings of *Juda* ; that he slept with his Fathers, was bury'd in the City of *David*, and left his Son *Asa* to Reign in his stead.

Asa began his Reign in the twentieth Year of the Reign of *Jeroboam*; and reign'd one and forty Years in *Jerusalem*. He was a Godly Righteous Man, and walk'd in the steps of his Father *David*, doing that which was Right in the Eyes of the LORD. He banish'd the *Sodomites* out of the Land, and swept away clean all the filth of the Idols, which his Fathers had made and even remov'd his Mother from being Princess in the Sacrifices of *Priapus*; destroy'd the Grove, and brake the filthy Idol, and burnt the same nigh the Brook *Cedron*; and however *Asa* did not take away the High Places, yet (bating this) his Heart was perfect with the LORD his GOD all the Days of his Life.

In the second Year of the Reign of *Asa*, King of *Juda*, *Nadab* the Son of *Jeroboam* reign'd over *Israel*. He follow'd the steps of his Father, causing *Israel* to sin as his Father had done. He reign'd only two Years : For *Baasa* the Son of *Abias* of the House of *Issachar* conspir'd against him, and slew him and all his Family, so as not to leave one of them upon the Face of the Earth, as the Prophet *Abias* had foretold concerning the House of *Jeroboam*. *Baasa* being thus made the Instrument of GOD's Justice to punish the Family of *Jeroboam* for his Idolatry, shou'd, in reason, be suppos'd to exterminate his Sin also out of the Land; but he was so far from doing this, that he rather seem'd to add to the Sins of the House of this wicked Prince : For he was no sooner settled in the Throne of *Israel*, but he endeavour'd to hinder those, who had continu'd firm in the Worship of the GOD of *Israel*, to go up to *Jerusalem* to perform their Religious Duties in *Solomon's* Temple : And in order thereunto he began to fortify a City call'd *Rama* in the Land of *Benjamin*, which border'd upon the Land of *Juda*, that he might stop all Communication with *Jerusalem*, and suffer none to come in or go out that Way. *Asa* King of *Juda* perceiving the Impiety of *Baasa*, and finding himself unequal to cope with him, having been stript of all his Treasures (the Sinews of War) by *Sesac*, in the Days of his Grandfather *Roboam*; gather'd all the Gold and Silver he could get, and sent the same by the Hands of his Servants to *Benadab* King of *Syria* in *Damascus*, a Country that was Tributary to *David* and *Solomon*, but

but revolted in the latter End of *Solomon's* Reign, GOD so permitting, for *Solomon's* Sins and Idolatry

Benadab took the Gold and Silver, made a League with *Afa*, and thereupon invaded the Kingdom of *Israel*, and took many Towns in the Tribe of *Nephtali*.

When *Baasa* King of *Israel* understood that *Benadab* had made a League with *Afa* and was come to invade his Land, he gave over fortifying *Rama*, and betook himself to the Defence of his Country. Then *Afa* came to *Rama* and took away the Stones and Materials of it, and fortify'd therewith a Town call'd *Gabaa* in the Land of the Tribe of *Benjamin*.

In those Days a Prophet call'd *Jehu*, came from GOD to *Baasa* to tell him much the same thing as *Abias* had told *Jeroboam's* Wife; namely, that for the great Sins which he had caus'd *Israel* to commit, he wou'd exterminate all his Race from off the Face of the Earth, as he had done, by his Hands, that of *Jeroboam*: But this wicked Man was so far from taking warning by so seasonable a Prediction (tho' he cou'd not be ignorant that GOD wou'd repent, to speak in Scripture Phrase, of the Evil he design'd to bring upon him, had he repented of his Sins) that he caus'd the Prophet of GOD to be slain, for declaring GOD's Words to him: And having so done, he ended his wicked Life after an Impious Reign of twenty four Years, leaving a Son whose Name was *Ela* to succeed him. 3 Kings 16

In the twenty sixth Year of the Reign of *Afa* King of *Juda*, *Ela* the Son of *Baasa* sat upon the Throne of *Israel*: He also did Evil in the sight of the LORD, following the Steps of his Father: But his Reign was not long: For *Zambri*, one of the Captains of his Horse conspir'd against him, in the second Year of his Reign, slew him and all his Family, and even all his Friends; so that there was not a Man of them left upon the Earth, Pursuant to the Words of the Prophet *Jehu*. Yet all these Judgments did not awaken *Israel* nor their Princes out of their Idolatrous Lethargy, but still continu'd to provoke GOD's Anger.

Zambri having dispatch'd all the Family of *Baasa*, and all his Friends, thought to settle himself upon the Throne of *Israel*; but his Reign was not even a nine, nor scarce a seven Days wonder: For *Ela's* Army, which was at this time employ'd in the Siege of *Gebbethon* a City of the *Philistines*, having understood that *Zambri* had slain *Ela* and all his Family, chose *Amri* their General, King; who came immediately with the Army, and besieg'd *Zambri* in *Thersa*. *Zambri* perceiving that there was no Room left him for Mercy nor Hopes of Escape, shut himself up with all his Family in the Palace, and set Fire thereto, and so perish'd in the Flames.

In the one and thirtieth Year of *Afa* King of *Juda*, *Amri* sat upon the Throne of *Israel*, in *Thersa*; and in some time after purchas'd a Mountain from one of the Men of *Israel* call'd *Somer*, and built a City and Palace thereon, calling the City *Samaria* from *Somer* the Proprietor thereof, and came and dwelt therein.

Amri (to use the Scripture Phrase) did Evil in the Eyes of the LORD, walking in the Steps of *Jeroboam*, and in the Sins wherewith he caus'd *Israel* to Sin; and having reign'd seven Years, slept with his Fathers, and was bury'd in *Samaria*, leaving a Son, whose Name was *Achab* to succeed him.

In the eight and thirtieth Year of *Afa* King of *Juda*, *Achab* reign'd over *Israel* in *Samaria*, and did Evil in the sight of the LORD, above all that were before him. For he was not content to walk in the Sins of *Jeroboam*,

but over and above took to Wife *Jezabel* a Gentil Woman, Daughter to *Ethbaal* King of the *Sydonians* : And, besides, he worship'd *Baal* the god of the *Canaanites*, built a Temple, and erected an Altar, and planted a Grove for him in *Samaria*, and so proceeded to provoke GOD's Wrath beyond what any of his Predecessors had done before him.

3 Kings 17. In those Days there was a certain Prophet in *Israel* whose Name was *Elias*, of the Family of *Thesbis*, in the Town of *Galaad*. This Man was (for his ardent Zeal for the Glory of GOD, and for the great Austerity of his Life) so highly favour'd by the Almighty, that he seem'd in a Manner to Command Heaven, and even GOD himself, if I may be allow'd to use this Expression : And forasmuch as his Life and Actions are Interwoven with that of *Achab*, it will be requisite to give here an Account of the same.

Elias having heard of the horrid Abominations, which *Achab* had added to the Sins of *Israel* ; and being prompted by his Zeal to punish *Israel* for the same, came to *Achab*, and swore by the Living GOD, that there shou'd not a drop of Rain or Dew fall upon the Earth for some Years, but by his Mouth ; that is, but as he shou'd Command : And having so said, GOD Commanded him to go towards the *East*, to the Brook call'd *Carith*, and lye hid there, and that he wou'd charge the Ravens to feed him. *Elias* went accordingly, and sat down by this Brook, and the Ravens brought him Bread and Meat Mornings and Evenings, and he drank of the Water of the Brook. In some Days after the Brook dry'd up, because there was no Rain in the Land, and so *Elias* wanted Drink. Then the LORD commanded him to go to *Sarephtha*, a Town of the *Sydonians*, to a Widow's House, who shou'd take care of him. *Elias* went thither, and as he drew nigh the Gates of *Sarephtha*, he saw a Widow Woman gathering Sticks, and said unto her ; Go, I pray thee, and fetch me a little Water, that I may drink : And as the Woman was going he called her again, and prayed her to bring him a Morsel of Bread. Whereupon the Woman answer'd and said : As the Lord thy God liveth I have no Bread, but only an handful of Meal in a Cask, and a little Oil in a Jar ; and I go to gather a few Sticks to dress it, that I and my Son may eat thereof and Die. Fear not, saith *Elias*, go and do as thou hast said, but make me a little Cake first, and bring it me, and then make for thee and thy Son. For thus saith the Lord God of *Israel* : The Cask of Meal shall not fail, neither shall the Jar of Oil be diminished, until the day that the Lord sendeth Rain upon the Earth. The Woman did as *Elias* had desired, and the LORD confirmed his Words : For the Meal and the Oil diminished not, for near the space of three Years, during which time there fell not a drop of Rain from the Heavens upon the Land of *Israel*, nor in *Sarephtha*, which border'd upon it.

In the mean time *Elias* was entertain'd in the Widow's House, there happen'd an Accident, which gave him an Opportunity both of rewarding the good Widow's Hospitality, and of manifesting the Glory and Power of the GOD of *Israel*. She had an only Son, who fell Sick, and died. The poor Widow seeing herself bereft of the only comfort of her Life, comes in the bitterness of her Soul to *Elias* to reproach him, as if he had in return of her kindness Slain her Son : What, says she, have I to do with thee thou Man of God ? Art thou come into my House to call my Sins to remembrance, and to slay my Son ? *Elias* seeing the anguish of the Poor Widow did not insist upon his Justification, but took the Child out of her Lap, and carry'd him to his own Room, laid him upon his Bed, and said : O Lord my God, hast thou afflicted

ted even the Widow with whom I sojourn, so as to slay her Son? And having stretch'd himself three Times upon the Child, he cry'd unto the LORD and said : O Lord my God, let this Child's Soul, I beseech thee, come into him again. The LORD heard *Elias* his Prayer, and the Soul of the Child came into him again, and he reviv'd : So *Elias* took him and presented him alive to his Mother.

In those Days there was a great Famine in *Samaria* : *Achab* being sensi- 3 Kings 12
ble it was *Elias* his Oath that brought this Scourge upon *Israel*, sought for him over all the Kingdom, and put all the People to their Oath to discover him, and even *Jezabel* his Wife, who was (if possible) more wicked than himself, slew all the Prophets she cou'd lay Hands on, upon the account of *Elias*. Then the LORD, in the third Year of the Famine commanded *Elias* to go and present himself before *Achab*.

Elias obey'd, and as he was in his Road towards *Samaria*, he met *Abdias* the Steward of *Achab*'s House. This good Man fear'd the LORD, and conceal'd an hundred of the Prophets from the bloody Hands of *Jezabel*, hiding them in Caves by Fifties, and feeding them with Bread and Water. When *Abdias* saw *Elias*, he was surpriz'd, and having related unto him with what earnestness *Achab* had sought his Life, and how *Jezabel* had slain the Prophets upon his account ; he intreated *Elias* to make his Escape. Go, says *Elias*, and tell *Achab*, that I am here. If I do, saith *Abdias*, possibly the Spirit of the Lord will carry thee away ; and when *Achab* finds thee not, he will kill me, for not taking thee. As the Lord of Hosts liveth, reply'd *Elias*, I will this Day shew my self to him. So *Abdias* went and told *Achab*, that *Elias* was coming to him. Then *Achab* went to meet *Elias*, and when he had seen him, he cry'd out : Art not thou he that troubleth *Israel*. No, answer'd *Elias*, I have not troubled *Israel*, but thou and thy Father's House, who have forsaken the Commandments of the Lord, and have follow'd Baalim. Now therefore, send and gather to me all *Israel* on Mount Carmel, and the Prophets of Baal four hundred and fifty, and the Prophets of the Groves four hundred, who eat at *Jezabel*'s Table. *Achab* perceiving the assurance wherewith *Elias* spoke, put off his Wrath, and concluding that *Elias* intended to bring some Relief to the great Misery of the Country, did as *Elias* had desir'd. And when the People of *Israel*, and the Prophets of Baal were assembled upon Mount Carmel ; *Elias* spoke to them after this manner. How long halt ye between two Opinions? If the Lord be God follow him : But if Baal, then follow Baal. The People made no answer to this Question. Then *Elias* continu'd his Discourse. I even I, (said he) am the only Prophet of the Lord ; but the Prophets of Baal are four hundred and fifty, and the Prophets of the Groves are four hundred. Let us have then two Bullocks, and let them chuse one, and cut it in pieces, and lay it on Wood, and put no Fire under : And I will do in like manner, with the other, and lay it on Wood, and will put no Fire under. Then let them invoke, and call upon their gods ; and I will invoke, and call on the Name of my God : And the God that answereth by Fire, let him be God. A fair offer, cry'd the People.

Do you chuse then (continu'd *Elias*, addressing himself to the Prophets of Baal) one Bullock for yourselves, and dress it first ; because ye are many : And call on the Name of your god, but put no Fire under. So the Prophets of Baal took a Bullock, and dress'd it, as was agreed upon ; and call'd upon Baal from Morning until Noon, crying aloud : O Baal, hear us. But there was neither Voice, nor any that answer'd, tho' they leap'd and skip'd over
their

their Altar, being a sort of Superstitious Tricks us'd to delude the People. Then *Elias* began to mock them. Cry (says he) with a louder Voice : For he is a god : Perhaps he is talking, or in an Inn, or on a Journey, or possibly asleep, and must be awak'd. *Baal's* Prophets cry on louder, and cut their flesh with Knives and Lancets until the Blood gush'd out, and so continu'd their Superstitious Incantations until the Time of the Evening Sacrifice ; but all to no purpose : For there was neither Voice, nor Answer, nor any that regarded them.

Then *Elias* took twelve Stones, after the Number of the Tribes of *Israel*, and built an Altar, and laid Wood thereon, and cut a Bullock in Pieces, and laid it on the Wood : He also cut a Trench about the Altar, and caus'd the People to pour Water upon the Altar until the Trench was fill'd up. Which done, he drew near the Altar, and put up this Prayer to the GOD of *Israel*. O Lord God of Abraham, of Isaac, and *Israel*, (said he) *shew this Day that thou art the God of Israel, and that I am thy Servant, and have done all these things according to thy Commands. Hear me, O Lord, hear me, that thy People may know that thou art the Lord the God, and that thou hast turn'd their Hearts back again.*

Elias had no sooner ended his Prayer when the Fire of the LORD came down, and devour'd the Sacrifice, the Wood, the Stones, and even the Water that was about the Altar. When the People saw this great and surprizing Miracle, they fell on their Faces, and cryed out : *The Lord he is the God, the Lord he is the God.* Take then, says *Elias*, the Prophets of *Baal*, and let not one of them escape. So the People lay hold on them, and *Elias* brought them to a Brook called *Cison*, and slew them all there. Then *Elias* said unto *Achab* : Get thee up, eat and drink, for there is a Sound of abundance of Rain. And having so said, he went up to the Top of Mount *Carmel*, and order'd his Servant to look toward the Sea while he lay down upon the Earth. The Servant did accordingly, and told *Elias* he cou'd discover nothing. Go again, says *Elias*, and look seven times. Which done, the Servant came and told him, he saw a little Cloud rise out of the Sea, like a Man's Hand. Go, says *Elias*, and tell *Achab*, that he prepare his Chariot, and get away in haste lest the Rain overtake him. This was joyful News to *Achab*, who had not seen a drop of Rain in three Years before. So he Mounted his Chariot, and went down to *Jezrebel*, attended by the Prophet *Elias*, who ran all the way before him, and (which was more pleasing to him) abundance of Rain that caus'd the Earth to bring forth its Fruit.

3 Kings 17,

One wou'd have thought that King *Achab*, upon the clear and Miraculous Conviction which *Elias* gave him of the Vanity and Folly of his gods, and upon the mighty Deliverance he wrought, in giving Rain to his famish'd Country, wou'd have destroy'd his false Prophets and false gods; and cherish with tenderness the Prophet of the GOD of Heaven, who had thus open'd his Eyes : But *Achab* was so far from doing either the one or the other, that he only related to his Wife *Jezabel* what *Elias* had done, and withal added, that he had slain her Prophets. This wicked Woman being hereat enrag'd, sent a Message to *Elias* to let him know, and even to protest upon her Oath, that, *by that time to Morrow, his Life shou'd be as the Lives of the Prophets whom he had slain.* *Elias* hereupon fled away and went to *Bersabee* in the Land of *Juda*, and having dismiss'd his Servant to shift for himself, he went a Day's Journey into a Wilderness, and sat under a *Juniper* Tree; and being weary of his Life, requeste

to

to take it away : *It is enough now, O Lord, (says he) take away my Life ; For I am not better than my Fathers : And having said so, he lay down and slept. Then an Angel from Heaven touch'd him, and said : Arise and eat. Elias* look'd about and saw a Cake of Bread, and a Pitcher of Water at his Head, and having eaten thereof he lay down again and slept. The Angel came a second time and touch'd him, and said : *Arise and eat, for thou hast a great way yet to go.* So *Elias* arose and did eat and drink, and went in the strength of that Meat forty Days and forty Nights unto *Horeb*, a Mount in *Arabia*, where GOD appear'd first to *Moses* when he lent him to deliver the Children of *Israel* out of their Bondage in *Egypt*. And being there lodg'd in a Cave, the Word of the LORD came to him, saying : *What dost thou here Elias ? I have (answer'd Elias) been very Zealous for the Lord God of Hosts : For the Children of Israel have forsaken thy Covenant, thrown down thy Altars, and slain thy Prophets with the Sword ; and I, even I, am left alone, and they seek my Life to take it away. Go (reply'd the Divine Oracle) and return on thy way by the Wilderness unto Damascus : For I have left me seven Thousand who have not bent their Knees to Baal : And when thou art there, thou shalt Anoint Hazael to be King over Syria, and Jehu the Son of Namfi, shall thou Anoint to be King over Israel, and Elizeus the Son of Saphat to be Prophet in thy Room ; and it shall come to pass, that him, who escapeth the Sword of Hazael, shall Jehu slay ; And him, who escapeth the Sword of Jehu, shall Elizeus slay.*

Then *Elias* came back into the Land of *Israel*, and as he walked in his way, he saw *Elizeus* plowing in a Field with twelve yoke of Oxen before him. And he cast his Cloak upon *Elizeus*, and he followed him, having first taken leave of his Father and Mother.

In those Days *Benadad* King of *Syria* came with a great Army, with thirty Kings more, and Horses and Chariots, and laid siege to *Samaria* ; and even sent an insulting Message to King *Achab*, letting him know that he pretended his Gold and his Silver, and even his Wives and Children did belong to him. Cowardly wicked *Achab* had not the Courage to resent this haughty Message, but tamely consented to deliver up to *Benadad* his Gold and Silver, his Wives and Children, which meanness of spirit made *Benadad* more insulting so as to send a second Message, requiring, over and above, the plunder of his City, and of all his Subjects. But the GOD of *Israel*, who had still Bowels of Mercy for his People, notwithstanding their Sins, and the Abominations of their wicked King, was not yet resolved to abandon them to be a prey unto this haughty Pagan : He therefore sent a Prophet to *Achab*, who said unto him : Thus saith the LORD ; *Hast thou seen all this great Multitude ? Behold I will deliver it into thine Hands this Day, that thou mayest know, that I am the Lord.* By whom, said *Achab*, will the LORD deliver it into mine Hands ? By the Servants (replied the Prophet) of the Princes of thy People. Who shall order the Battle, said *Achab* ? Thou shalt, said the Prophet. Then *Achab* numbered the Servants of the Princes of the Provinces of *Israel*, and his Soldiers which made up in all seven thousand, and led them out of *Samaria*, and they set upon *Benadad's* Men, as he was drinking in his Tent with his Thirty Kings ; and the Servants of the Princes of *Israel* slew each his Man. Then the *Syrians* began to fly away, and *Achab* and his little Army pursued them with great slaughter, so that *Benadad*, who but a little before wou'd not be content with less than the spoils of all *Israel*, was glad to seek his safety in the swiftness of his Horses Heels, leaving all his own, his Gold

3 Kings 20.

and Silver, his Vessels and Tents, his Horses and Chariots, to *Achab* and *Israel*.

The **GOD** of *Israel* having thus shewn *Achab*, that it was equal to him to overcome with a few or with many, and having humbled this proud Pagan, sent the same Prophet to *Achab*, to let him know that *Benadad* would come to invade his Country with greater Forces the next Year; and to bid him prepare for the same. Accordingly *Benadad* at the Persuasions of his Counsellors, who told him, that the gods of *Israel* were gods of the Hills, but not of the Valleys, made up a prodigious great Army, and came the next Year to fight *Israel* in the Plains, perswading himself that he would easily subdue them there; and having pitched his Tents in the Plains of a City called *Aphac*, he expected the *Israelites* seven Days. In the mean while there came a Prophet, or, as the Scripture calls him, a Man of **GOD**, unto *Achab*, and spake to him after this Manner: *Thus saith the Lord; Because the Syrians have said, the Lord is God of the Hills, but he is not God of the Valleys; therefore will I deliver all this great Multitude into thine Hand, and ye shall know that I am the Lord.*

Achab having received this assurance of Victory, mustred his little Army, and incamp'd in the same Plains over against the *Syrians*, and was but an handful in comparison of his Enemies; or, as the Scripture saith, was but as two little Herds of Goats; whereas the *Syrians* covered the face of the Earth. On the seventh Day they joined Battle, and the *Israelites* defeated the *Syrians*, and slew an hundred and twenty thousand of their Foot in the Field of Battle, routing all the rest, who fled into *Aphac*, where twenty seven thousand more of them perished by a Wall that fell upon them. *Benadad* seeing all his Army lost retir'd into an Inner Room with a few Servants, who advis'd him to put on Sackcloth, and a Cord about his Neck, and to cast himself at the Feet of *Achab*; for, as they said, they heard that the Kings of *Israel* were Merciful. *Benadad* did accordingly, and having sent some of his Servants in the same dress before him, he order'd them to beg his Life of King *Achab*. When *Achab* saw *Benadad's* Servants in Sackcloth with Cords about their Necks, and heard their humble Petition, he was mov'd with Compassion. Is my Brother *Benadad* alive, says he, bring him hither to me? *Benadad's* Servants conceiving a good Augury by this Answer, presented their Master before *Achab* in an humble Posture walking in Sackcloth, with a Cord about his Neck. *Achab* hereupon caus'd *Benadad* to come into his Chariot, and being seated by his side, he took Courage, and said unto *Achab*: I will restore the Cities which my Father took from thy Father, and thou shalt make Streets for thee in *Damascus*, as my Father made in *Samaria*. Upon this Score, answer'd *Achab*, I will send thee away. So *Achab* made a Covenant with *Benadad*, and sent him away to *Damascus*.

This unseasonable Compassion of *Achab* towards the implacable Enemy of his Nation, was highly displeasing to the **GOD** of *Israel*; he therefore stir'd up the Spirit of one of the Sons of the Prophets, that he might go to *Achab* and reproach him for the same. This Man went and met *Achab*, as he was going Home, and having disfigur'd his Face with blood and dust, cry'd out unto him, and made him give Sentence against himself. I thy Servant, said he, went out into the midst of the Battle, and lo a Man turn'd aside and brought a Man to me, and said: Keep this Man. If by any means he be *missing*, then shall thy Life be for his Life, or else thou shalt pay a Talent of Silver. And as I was busie here and there the Man made his

his Escape. So I desire you will give Judgment. As thou hast said, says *Achab*, so it shall be : Thou hast decided it thy self. Whereupon the Man wip'd his Face, so that *Achab* knew him to be one of the Prophets ; and then added : *Thus saith the Lord : Because thou hast let go out of thine Hand a Man (meaning Benadad) whom I appointed to utter Destruction : Therefore thy Life shall go for his Life, and thy People for his People.* This dreadful Menace was so far from working any good upon King *Achab*, that in a short time after, he did a barbarous thing which help'd to fill up the Measure of his Iniquity, and to make him ripe for Destruction.

There was a certain Man in a Town call'd *Jezrabel* whose Name was *Naboth* : And *Achab* having built a Palace in this Town near a Vineyard which was *Naboth's* Inheritance, desir'd *Naboth* to sell him his Vineyard, that he might turn it into a Pleasure Garden, as being Contiguous to his Palace. *Naboth* with a Courage becoming a free born *Israelite*, absolutely refus'd to sell his Vineyard : *God forbid*, says he, *that I shou'd give thee the Inheritance of my Fathers.* This Refusal put such a damp upon *Achab's* Spirits, that he cast himself upon his Bed, and refus'd to eat Meat. *Jezabel* his wicked Wife, being inform'd of the Cause of his Grief, began to reproach him for his Cowardice. *You are*, says she, *a Man of great Authority indeed, and govern well the Kingdom of Israel : Arise, eat bread and be merry. I will give you Naboth's Vineyard.* And having so said, she wrote a Letter in *Achab's* Name to the Elders and Noblemen of *Jezrabel*, and sign'd it with His Signet, charging them to get false Witnesses to Swear that *Naboth* had curs'd GOD and the King ; and then to Stone him to Death. Which being accordingly done, and signify'd to *Jezabel*, she bid *Achab* go and take Possession of *Naboth's* Vineyard, for that he was dead. So *Achab* went down to *Jezrabel*, and took Possession of *Naboth's* Vineyard. But before he cou'd come back, GOD commanded the Prophet *Elias* to go and speak to him after this Manner. *Hast thou slain and also taken Possession ? Thus saith the Lord, in the very Place where the Dogs lick'd the Blood of Naboth, shall Dogs lick thy Blood also : Elias* went accordingly, and when *Achab* saw him, he said with some Surprise : *Hast thou found me, thine Enemy ? I have found thee*, answer'd *Elias*, *because thou hast Sold thy self to work Evil in the sight of the Lord : Thus saith the Lord ; Behold I will bring Evil upon thee, and will take away thy Posterity : And will cut off from Achab him that pisseth against the Wall, and him that is shut up, and the Meanest in Israel. And I will make thine House like the House of Jeroboam, the Son of Naboth. And like the House of Baasa, the Son of Achias, for the Provocation wherewith thou hast provok'd me to Anger, and made Israel to sin : Him that dieth of Achab in the City, the Dogs shall eat, and him that dieth in the Fields, shall the Fowls of the Air devour. And as to thy Wife Jezabel. Thus saith the Lord : The Dogs shall eat Jezabel in the Land of Jezrabel.*

These dreadful Menaces pronounc'd by the Prophet struck such a Terror into *Achab's* Heart, that he bow'd down his Head, rent his Clothes, and put on Sackcloth and Ashes ; the only Marks that ever he gave of Repentance for all his Wickedness : However the same was so agreeable to GOD, that he (as it were in a Surprise) said to *Elias* : *Dost thou see how Achab humbleth himself before me ? Because he hath humbled himself for my sake, I will not bring these Evils in his Days ; but in his Son's Days will I bring the Evil upon his House.* And here we shall leave *Elias* and *Achab* for a while, to return to *Alsa* King of *Juda*.

This Pious King, having, as we said before, purg'd the Kingdom of *Juda* of all the Filth and Idolatry (bating that he did not take away the high Places) which the People had contracted in the Days of *Solomon*, *Boam* and *Abias*, walk'd in the Steps of his Father *David*; and did in all other things that which was pleasing in the Eyes of the LORD. For he adorn'd the Temple of *Jerusalem*, and dedicated unto the Service of GOD Silver and Golden Vessels; in a Word, his Heart was perfect with the LORD all the Days of his Life. He also built many Cities, and repair'd others in the Kingdom, and having settled his People in Peace and Plenty, slept with his Fathers, and was bury'd in the City of *David*, after a happy Reign of one and forty Years, leaving a Son whose Name was *Josaphat* to succeed him.

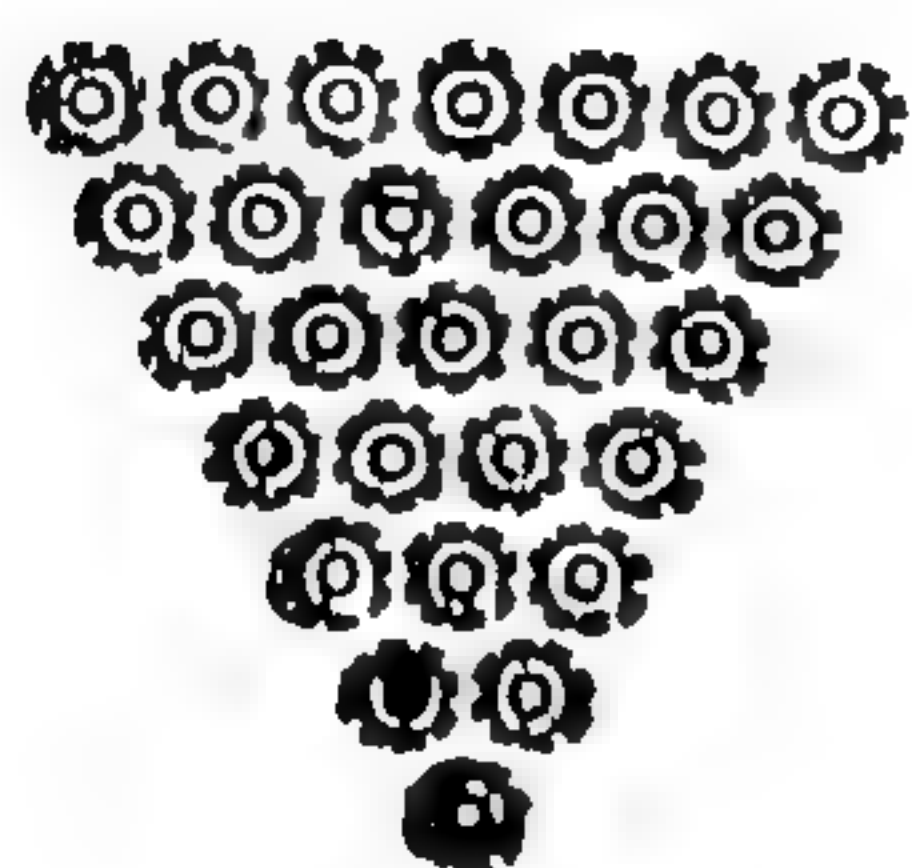
3 Kings 22.

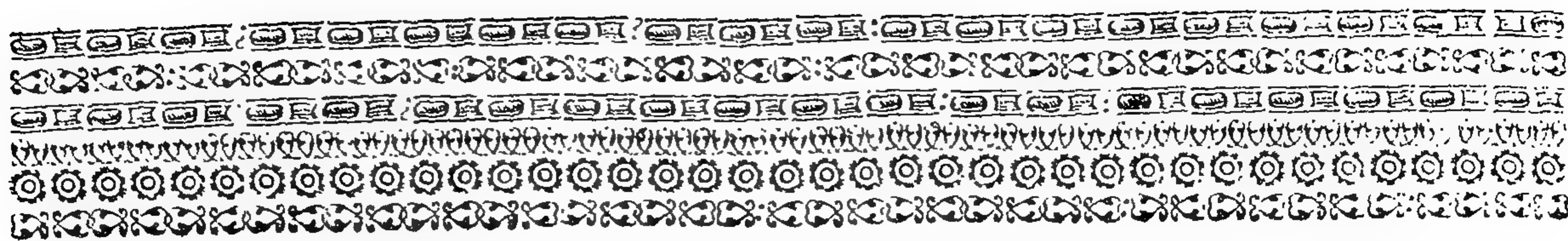
This *Josaphat* was Contemporary with *Achab*, and having it seems contracted a Friendship with him (which no doubt was displeasing to GOD) came to *Samaria* to make him a visit. *Achab* receiv'd *Josaphat* very civilly; and being resolv'd to make War upon *Benadad* King of *Syria*, who it seems did not perform even the wicked Covenant which he made with *Achab*, when it was in *Achab*'s power to destroy him, and possess himself of all his Kingdom; he ask'd *Josaphat*, to go with him to recover a Town call'd *Ramoth Galaad*, which belong'd to the Kingdom of *Israel*, but was detain'd by the King of *Syria*. By all Means, saith *Josaphat*, I am as thou art, my People and thy People are but one, and my Horsemen and thy Horsemen are one also; however let me intreat thee to consult the LORD upon the matter before we undertake it. Then *Achab* gather'd together his Prophets to the Number of almost four hundred; and upon the Question put by *Achab*: Whether or no they shou'd go and take *Ramoth*? They all answer'd: Go: For the Lord shall deliver it into thine Hands. Nay, there was an impudent Fellow among them call'd *Sedecias*, who made a pair of Iron Horns for himself, and came to both the Kings, as they sat on their Thrones in the Gate of *Samaria*, and said (brandishing his Horns) Thus saith the Lord: With these shalt thou toss *Syria* until thou consumest it. *Josaphat* perceiving by the Mein and Behaviour of these Prophets, that they were not true Servants of the GOD of Heaven, asked *Achab*, if there was ever a Prophet of the Lord in the Land? There is one called *Micheas*, says *Achab*, but I hate him, because he never Prophesies me good, but evil. Do not say so, says *Josaphat*, but let him be sent for. So *Achab* sent one of the Officers of his House for *Micheas*, who immediately went and prayed him to come, and do as the rest of the Prophets did, that is, Prophesie good to the King! As the Lord liveth, says *Micheas*, What the Lord saith unto me, that will I speak. And being come to both the Kings, *Achab* put him the Question: Shall we go to *Ramoth Galaad*, or shall we forbear? Go and prosper, says *Micheas*. I conjure thee again and again, says *Achab*, to tell me nothing but the truth in the Name of the Lord. Then, said *Micheas*, I saw all *Israel* scattered upon the Hills, as Sheep that had no Shepherd; and the Lord said: These have no Master. *Achab* had not the Patience to hear him out, but interrupted him, and addressing himself to *Josaphat*; Did not I tell thee, says he, that he would not Prophesie me good, but evil? Hear thou therefore (continued *Micheas*) the Word of the Lord: I saw the Lord sitting on his Throne, and all the Host of Heaven standing by him, on his right Hand, and upon his left; and the Lord said, Who shall deceive *Achab*, that he may go up, and fall at *Ramoth Galaad*? I will go (says one) and will be a lying Spirit in the Mouth of all his Prophets. Go, saith the LORD, and thou shalt prevail.

Behold

Behold then (added Micheas) the Lord hath put a lying Spirit in the Mouth of all these thy Prophets, and the Lord hath spoken evil concerning thee : Sedecias, the impudent fellow with the Iron Horns, hearing what Micheas had said, came over to him, and without any regard to the Respect that was due to two great Kings there present, gave a Box on the Ear to Micheas, saying : which way went the Spirit of the Lord from me to speak unto thee ? Thou shalt see that, saith Micheas, when thou shalt go from Room to Room to hide thy self. Achab was so enraged at Micheas for telling him the Truth, that he order'd him forthwith to be carried to Prison, and to be fed with the Bread of Affliction, and the Water of Sorrow, till he should return in peace. Well, saith Micheas, if thou come back in peace, the Lord hath not spoken by my Mouth : Be it known unto you all People.

So Achab and Josaphat went up to Ramoth Galaad, in order to fight the Syrians ; and having joined Battle, Achab said unto Josaphat : I will disguise my self, but put thou on thy Robes. On the other side, the King of Syria commanded the thirty two Captains that had Rule over his Chariots to go and seek out Achab King of Israel, and not to mind any other, but to be sure to kill him. These Captains seeing Josaphat's Chariot at a distance, and concluding by the Train which attended it, that it must be that of the King of Israel, they forced their way to it; and were ready to kill Josaphat, when he cried out, and gave them to understand that he was not Achab. They seeing their Error turn aside in quest of Achab, and touched not Josaphat. In the mean while an Arrow shot at random, struck Achab between the Lungs and the Stomach, which wounded him Mortally. Achab perceiving that he was wounded, order'd his Coachman to drive him out of the Field, where he continued sitting in his Chariot until the setting of the Sun, and then sounded a Retreat, ordering every Man to go to his own City and Town ; and so Died, and was buried in Samaria, after a wicked Reign of two and twenty Years, leaving a Son whose Name was Ochozias to Reign in his stead. But that the Words which the Prophet Elias spoke, concerning Achab's Blood, might come to pass; after the Death of Achab his Servants wash'd in the Pool of Samaria the Wheels of his Chariot, which were all over besmear'd with the Blood that ran from his Wound, and the Dogs came and lick'd it up. Then Josaphat return'd to Jerusalem, and continu'd firm in the Service and Worship of the GOD of Israel, doing that which was pleasing in his Eyes all the Days of his Life ; and after a happy and prosperous Reign of twenty five Years, slept with his Fathers, and was buried in the City of David ; leaving his Son Joram to succeed him.





C H A P. II.

Of Ochozias and Joram Kings of Israel and Juda, and of their Successors unto the Destruction of Solomon's Temple, in the Days of Nabuccadonosor King of Babylon.

4 Kings 1.



CH O Z I A S, the Son of a wicked Father, was himself no less Wicked : For, as his Father and Mother, so did he worship *Baal*, and provoked **GOD**'s Anger even to a degree beyond any of his Predecessors; and that after this Manner. Being on a certain Day in an upper Room in *Samaria*, he fell down thro' a Lattrells, and was sorely hurt; and perceiving himself in Danger of Death, sent Messengers to consult *Beelzebub*, the god of *Accron*, to know whether he should recover of his Sickness. This was so highly provoking to **GOD**, to see a King of his chosen People send to consult false gods, as if there was not a **GOD** in *Israel*; that He ordered the Prophet *Elias*, to go and meet *Ochozias* his Messengers, and to say thus unto them. *Is there not a God in Israel, that ye go to Consult Beelzebub the god of Accaron? Wherefore thus saith the Lord (to Ochozias) out of the Bed on which thou lyes, thou shalt not rise, but shalt surely Die.* *Elias* went accordingly, and having met the King's Messengers, related the Words of the **GOD** of *Israel* unto them. Whereupon they return'd back to *Samaria*, and reported to *Ochozias* the Words of *Elias*. *What manner of Man, says Ochozias, was he that met you? An hairy Man, say they, with a leathren Girdle girt about his Loins. 'Tis Elias the Thesbite, says Ochozias.*

Then *Ochozias* order'd a Captain and fifty Men to go and bring him *Elias*. And as *Elias* sat on the Top of an Hill, the Captain with his fifty Men came to him and said : *Thou Man of God, thus saith the King ; Haste and come down to him. If I be the Man of God, answer'd Elias, may Fire come from Heaven and devour thee and thy fifty Men.* Accordingly Fire came down immediately from Heaven, and devour'd him and his fifty Men. *Ochozias* sends another Captain of fifty with his fifty Men, who held the same discourse with *Elias* : *Man of God, thus saith the King ; Come down quickly.* And *Elias* answer'd him in the same Words as before. *If I be the Man of God, may Fire come down from Heaven, and devour thee and thy fifty Men :* Which was no sooner said than done. *Ochozias* sends a third Captain with his Fifty : But this Man being apprized of what had happen'd to the two former, and their Men, came in an humble manner, calling himself upon his Face before *Elias*, and earnestly praying him to have a regard for his Life and the Lives of his Men, and not consume them by Fire as he had the other two Captains, and their Fifties. Whereupon the Angel of the

LORD

LORD said unto *Elias* : *Go down with him, and be not afraid.* Then *Elias* went down, and spoke thus to the King : *Forasmuch as thou hast sent to consult Beelzebub the God of Accaron, (as if there was not a God in Israel of whom thou mayest enquire) thou shalt not rise out of the Bed on which thou liest, but shalt surely die.* So *Ochozias* Died, and was buried in *Samaria*, after a short and wicked Reign of two Years only ; leaving his Brother *Joram* to succeed him, for he had no Son. 4 Kings 2.

And here I shall digress a little to relate how *Elias* was taken up into Heaven, and left his double Spirit (as the Scripture calls it) with *Eliseus*, who was to succeed him ; and who was no less wonderful in his Works than *Elias* himself. As these great Prophets walked together on a certain Day, *Elias* spoke to *Eliseus*, and bid him tarry where he was ; for that the LORD had commanded him to go to *Bethel*. *Eliseus* knowing that *Elias* was to be taken up to Heaven, answer'd : *As the Lord, and as thy Soulliveth, I will not leave thee.* So they went down to *Bethel*, where the Sons of the Prophets, that were at *Bethel*, said unto *Eliseus* : *Dost thou know that the Lord will take away thy Master this Day ?* *I know it,* answered *Eliseus* ; *hold you your peace.* Again *Elias* said unto *Eliseus* : *Tarry here, I pray thee ; for the Lord hath sent me to Jericho.* *Eliseus* answered as before : *As the Lord, and as thy Soul liveth, I will not leave thee.* When they came to *Jericho*, the Sons of the Prophets of *Jericho*, put *Eliseus* the same Question : *Dost thou know that the Lord will take away thy Master from thee this Day ?* And *Eliseus* answered as before : *I know it ; hold your peace.* *Elias* spoke the same Words the third time to *Eliseus* : *Tarry here ; for the Lord hath sent me to Jordan.* But *Eliseus* wou'd by no means leave him, affirming upon the same Oath that he would not part him. Then they came both to the River *Jordan*, and the Sons of the Prophets to the Number of Fifty followed them, and stood at a distance on the Banks of the River, to see after what manner *Elias* should be taken up. *Elias* being come to the Brink of *Jordan*, took his Cloak, and foulded it up, and struck the Waters therewith, and the River divided so as to afford a Passage dry-shod to these two great Prophets. When they had passed the River, *Elias* bid *Eliseus* ask what he wou'd have him do for him, before he was taken up from him. *I pray thee,* saith *Eliseus*, *let thy double Spirit be in me* (I suppose he meant by this, his Spirit of Prophecy, and his Spirit of working Miracles. Thou hast ask'd a hard thing, says *Elias*, however, if thou see me when I am taken up from thee, it shall be granted unto thee, otherwise it shall not. And as they walk'd on and talk'd together, of a sudden a Fiery Chariot and Fiery Horses came down from Heaven, and seperated them, and *Elias* went into the Chariot, and was carry'd up into the Air. *Eliseus* seeing his Master taken away from him, cry'd with a loud Voice : *Pater mi, Pater mi, Currus Israel & auriga ejus : My Father, My Father, the Chariot of Israel and the Driver thereof.* Thus was the great Prophet *Elias*, (leaving his Cloak and double Spirit with *Eliseus*) taken out of this visible World, and lodg'd in a place of Rest, where he is to continue in the Flesh unto the End of the World, and then to appear again to be the Precursor of JESUS CHRIST, at His last coming to Judge the World, as *St. John* the Baptist was at his First, when he came to Save the World.

Eliseus having thus lost his Master, took up his Cloak that fell from him (or rather that he left him, as a Pledge of his double Spirit) and went back to the Brink of the River *Jordan*, and struck the Waters therewith, as he had seen his Master do before, but the Waters did not divide. Then *Eli-*

jeus cry'd out : *Where is now the God of Elias?* And having so said, he struck the Waters again with *Elias* his Cloak, and the Waters divided, so that *Eliſeus* walk'd thro' the River dry-shod, and came to the Sons of the Prophets, who waited for him on the other side of the Bank. The manner of *Elias* his being taken up into Heaven, and how his double Spirit had rested upon *Eliſeus*, being nois'd in *Jericho* by the Sons of the Prophets; the Men of *Jericho* address themselves to Him, setting forth, that tho' their Situation was pleasant, yet their Water was very bad, and their Land barren; and praying him to bring them some Relief. *Eliſeus* hereupon order'd a new Vessel with some Salt to be brought to him : Which done, he cast the Salt into the Spring of the Waters wherewith the Men of *Jericho* us'd to Water their Land, and said : *Thus saith the Lord, I have heal'd these Waters, and there shall be henceforth neither Death nor Barrenness in them.* So the Waters of *Jericho* were heal'd according to the Words of *Eliſeus*. And here we shall leave him for a while, and return to *Joram* King of *Israel*; in whose Reign we shall have often Occasion to treat of the rest of the great Miracles of *Eliſeus*.

4 Kings 3.

In the eighteenth Year of the Reign of *Josaphat* King of *Juda*, *Joram* the Son of *Achab* began to Reign over *Israel* in *Samaria*, and reigned only twelve Years. He also did Evil in the sight of the LORD, but not so much as his Father and Mother; for he put away the Idols of *Baal*, which his Father had made; however he cleaved to the Sins of *Jeroboam*, who had caused *Israel* to Sin, and did not depart from them. In the Beginning of his Reign, *Meſa* King of the *Moabites*, who was Tributary to his Father *Achab*, and paid him by way of Tribute an hundred thousand Lambs, and the like number of Rams, with the Wooll; rebelled against him, and refused to pay him any Tribute. Whereupon *Joram* sent to *Josaphat* King of *Juda*, and to the King of *Edom*, praying them to come to his Aid, to make war upon the *Moabites*. *Josaphat*, the good King of *Juda*, made him the same Answer as he did to his Father *Achab* upon the like Occasion. *I am as thou art, my People as thy People; and my Horsemen as thy Horsemen.* So these three Kings rais'd a great Army, and having taken a vast Compass of seven Days March, to come into the Land of the *Moabites*, were mightily distressed for want of Water; so as that all their Men and Cattle were in danger of perishing. *Josaphat* perceiving the desperate Condition to which they were reduced, asked if there was ever a Prophet among them, by whom they might consult the LORD in this Perplexity? One of the King of *Israel*'s Servants made answer, that there was one *Eliſeus*, who had succeeded the great Prophet *Elias*.

Then *Josaphat* the King of *Juda*, *Joram* the King of *Israel*, and the King of *Edom* went to *Eliſeus*, that he might enquire of the LORD, How they should extricate themselves out of the great Streights to which they were brought for want of Water.

When *Eliſeus* saw *Joram* King of *Israel* he could not contain the Hatred he had to him for his Idolatry. *What, says he, have I to do with thee? get thee to the Prophets of thy Father, and to the Prophets of thy Mother;* meaning the false Prophets of *Baal*. *As the Lord of Hosts liveth, before whom I stand, were it not that I have a respect for Josaphat the King of Juda, I would neither regard thee nor see thee : But now since he is present,* added *Eliſeus*, *bring me hither a Minstrel.* When the Minstrel was come and played before *Eliſeus*, the Word of the LORD came upon him, and he said : *Thus saith the Lord, make this Valley full of Trenches; ye shall see*
nothing

neither Wind nor Rain, yet the Valley shall be filled with Water, so that both you and your Cattle and Beasts may drink; and this is but little in the sight of the Lord: For he will moreover deliver Moab into your Hands; and ye shall destroy all their Fortify'd Towns, and all their choice Cities, and ravage their Land; and fill with Stones their Fountains of Water. As Eliseus had spoken so it fell out: For early the next Morning the Valley was filled with Water.

The King of Moab having understood that the King of Israel, with his auxiliary Kings had entred his Country; gathered all his Forces and came to meet them: And as the Moabites drew near the Camp of Israel, they saw the Valley as it were cover'd with Blood, which was occasion'd by the reflexion of the Sun upon the Waters. But concluding that it was real Blood, they cryed out. *The Kings are surely slain, they have killed one another: Now therefore, Moab, to the Spoil.* But they soon discovered to their Cost, that they were under a great Mistake. For as they ran disorderly rather to Plunder, as they imagin'd, than to Fight, they met the three Kings with their Armies drawn up in good Order, who set upon them, and entirely Defeated Them. Then the Israelites took their Fortify'd Towns, and choice Cities, and demolished them; ravaged their Land, and filled with Stones their Fountains of Water, as the Prophet had spoken: And then belieg'd the City, in which the King of Moab had shut himself up, and broke down the greatest part of the Walls thereof. The King of Moab perceiving there was no hopes of saving the City, bethought himself of one of the most horrid, and inhuman Actions that was ever Recorded in History. He took his own Eldest Son, even him who shou'd have Reigned in his stead, and sacrificed him upon the Wall of the City in the sight of the Kings of Juda, Israel and Edom. This horrid Fact so amazed these three Kings, that in detestation thereof they immediately withdrew with their Armies, and returned each into his own Country, loaden with the Spoils of the Moabites.

The Prophet *Eliseus* being no less admirable than his Master *Elias*; ^{4 Kings 4.} whether we consider his Flagrant Zeal for the Glory of GOD, or his wonderful Miracles; it will be requisite to give here an account of that part of them that are not interwoven with the Actions of the Kings of Israel, reserving the rest to be related as we shall have Occasion to treat of the Lives and Actions of the said Kings. On a certain Day, one of the Wives of the Prophets came to *Eliseus*, and complain'd to him that her Husband was dead, and that his Creditor came to take away her two Sons to make them his Bonds men for the Debt which was due to him. What wou'd you have me do for thee, says *Eliseus*, what hast thou in thine House? I have nothing in my House, answer'd the Woman, but a little Oil wherewith I Anoint my self. Go, says *Eliseus*, and borrow from thy Neighbours a good many empty Vessels, and go into thine House, thou and thy Sons, and shut the Door, and fill all the empty Vessels. The Woman did accordingly, and having fill'd all the Vessels which she had borrow'd, (she pouring out the Oil, and her Sons fetching her the empty Vessels) call'd for more, and when her Sons told her there was none left, the Oil stood. Then the Woman went and told *Eliseus* what she had done; and *Eliseus* said unto her: Go and sell part of the Oil and pay thy Creditor, and live thou and thy Sons upon the Rest.

After this *Eliseus* came to a City call'd *Sunam*, where an Honourable Woman entertain'd him very civilly, even forcing him to eat. And *Eli-*

seus having Occasion to pass often by her House, made her frequent Visits, and was kindly entertain'd. The good VVoman observing the godly Behaviour of *Eliseus*, spoke to her Husband, and said : I perceive this Man who cometh often to us, is an Holy Man of GOD. Let us then provide a Room, and put a Bed, and a Table, and a Seat, and a Candlestick in it, that he may dwell therein, as often as he comes this way. VVhich being done, *Eliseus* lodg'd for some time with this Honourable VVoman : And being sensible of her great kindness, was willing to make her a suitable Return ; he therefore order'd his Servant, whose Name was *Giezi*, to call her to him. VVhen the VVoman came, *Eliseus* ask'd her what she wou'd have him do for her in return for all her Civilities ? VVhether she wou'd have him speak to the King for her, or to the General of the Army, or whether she wanted any other thing wherein he might serve her ? I want nothing, says the VVoman, I live in the midst of my People. No, says *Giezi*, she wants for nothing, but she has no Children, and her Husband is old. Then, said *Eliseus*, *by this time twelve Month, and on this very Hour, as I am a living Man, thou shalt conceive and bring forth a Son.* As the Prophet had said, so it fell out, for on the very Day and Hour he had mention'd, the next Year, she brought a Son to the VVorld. I need not express how great was the Joy of the good Couple, upon the Birth of this Child ; or how well they believed themselves requited for their Hospitality to GOD's Prophet. But as there is seldom any human Pleasure without an alloy of Grief and Trouble ; the Parents of this Child had soon occasion to experience the same : For when the Child grew up, going one Day with his Father to the Fields, he complained that his Head Ached ; and being carried Home to his Mother, she put him in her Lap ; and about Mid-day had the sensible Mortification to see him Die in her Arms. This was such a Heart-breaking Sorrow to the good VVoman, as is easier imagin'd than express'd. She took up her dead Son in her Arms, and laid him on *Eliseus* his Bed, who was then on Mount *Carmel* ; and then strowed her As, and came to him, and, in the bitterness of her Heart, grasped his Legs. *Giezi*, *Eliseus* his Man, would turn her away ; but *Eliseus* bid him let her alone, adding : *Her Soul is sorely vexed within her, and the Lord hath concealed it from me.* And when she had related the subject of her Grief, *Eliseus* order'd *Giezi* to take his Staff in his Hand, and to lay it on the Child's Face, believing that by so doing the Child wou'd come to Life again ; and would so dismiss the VVoman. But she swore she wou'd not part with him 'till he had gone with her : And as they drew near the Town, *Giezi* came back to meet them, and told *Eliseus* that he had laid his Staff on the Child's Face, but that neither Voice nor Breath, nor any other sign of Life appeared in him. VVhen *Eliseus* came to the House, he went to his Room, and prayed GOD for the Child, and then stretched himself upon him ; put his Face to the Child's Face, his Eyes, to his Eyes ; and his Hands, to his Hands ; and having thus warmed the Child's Flesh, he walked a while about the Room, and lay on the Child again. Then the Child Nees'd seven times, open'd his Eyes, and became Alive. So *Eliseus* having presented his good Hostess with her Son alive, took leave of her, and went to a Town called *Gilgal* ; where he had an occasion of working another Miracle.

In those Days there was a Dearth in the Land of *Israel* : *Eliseus* perceiving the Sons of the Prophets, who stood before him, to want Food, ordered a great Pot to be put on the Fire to boil Herbs, and make Pottage
for

for them ; Then one of the Young Men went out and gather'd his Lap full of the Leaves of a wild Gourd, which was rank Poison, and put them into the Pot, not knowing the Virtue of this Gourd. But when they began to eat, they cry'd out to *Eliseus* : *O Man of God, Mors in Olla, Death is in the Pot.* VVhereupon *Eliseus* took a little Meal, and cast it into the Pot, and then they all eat of the Herbs, but receiv'd no harm.

In some time after this, *Eliseus* had an opportunity put into his Hands ^{4 Kings 5.} of working a more famous Miracle, and of manifesting the Glory and Power of the GOD of *Israel*. There was a certain Great Man in *Damascus*, whose Name was *Naaman*, this Man was General of the Army of the King of *Syria*, and was very well belov'd, and respected by the King his Master for his Courage and Conduct in Military Affairs ; but had the Misfortune to be troubl'd with a grievous Leprosy : And there was, at the same time, a little Girl in the Service of *Naaman's* Wife, who had been, some time before, brought Captive, by certain *Syrian* Robbers, who made Incursions into the Land of *Israel*. This little Girl perceiving the Dilemper of her Master, said to her Mistress : *Wou'd God my Master were with the Prophet that is in Samaria : For he wou'd cleanse him of his Leprosy.* The King of *Syria* being inform'd of what the Girl had said, immediately sent Letters to the King of *Israel*, praying him to cleanse his Servant *Naaman* of his Leprosy. The King of *Israel* upon Perusal of these Letters was in great Fury, and rent his Clothes. *What, says he, am I a God, to kill and make alive, that this Man shou'd send to me to cleanse a Man of his Leprosy ? Observe, and take Notice how he seeketh an Occasion to quarrel with me.* The Prophet *Eliseus* having understood what the King of *Israel* did and said in relation to *Naaman*, sent a Message to him, saying : *Why didst thou rent thy Clothes ? Let him come to me, and he shall know that there is a Prophet in Israel.* So *Naaman* came with his Horses and Chariots and Attendants, and stood at the Door of the Prophet *Eliseus* : Then *Eliseus* sent out a Messenger, who said unto *Naaman* : *Go and wash seven times in the River Jordan, and thy Flesh shall be cur'd, and become clean.* When *Naaman* heard these Words, he went away in great fury : *I thought, said he, that he wou'd come out to me, and invoke the Name of his God, and lay his Hand upon the Place that is affected with the Leprosy. and cure me. Are not the Waters of Abana, and Pharphar Rivers of Damascus better than all the Waters of Israel ; and may I not wash in them, and be clean ?* *Naaman's* Servants seeing him go away in a Rage, came about him, and began to reason the Matter with him : *My Lord, say they, if the Prophet had bid thee do some great thing, thou shou'dst surely do it ; how much rather then, when he only bids thee, wash, and be clean.* This Remonstrance was too reasonable, not to be listen'd too : *Naaman* therefore went down into *Jordan*, and having wash'd seven times, he got up, and his Flesh was cleans'd, and became as Souple and Smooth as the Flesh of a Young Child.

Naaman seeing himself so agreeably, and with so little trouble cleans'd of his Leprosy, came back with all his Attendants to *Eliseus*, and said : *I am now perswaded that there is no other God in all the Earth, but the God of Israel ; I beg therefore that thou wilt take a Blessing from thy Servant* (meaning a Gift which he design'd to give him.) But *Eliseus*, who knew too well the Value of the Gift of the Holy Ghost, to take a Worldly Gift for it, absolutely refus'd (and even attested the same with an Oath) to take any thing from him. *Well then, says Naaman, I beseech you give me leave*

to take away with me as much Earth as two Mules can carry (I suppose he design'd to build an Altar to the GOD of Israel with this Earth, as believing it to be sacred) for I am resolv'd I will never more offer Sacrifices or Burnt Offerings to strange gods, but to the Lord: This only thing I beg you will intreat the Lord for me: When my Master the King goes to the House of Remmon (the Temple of Remmon the god of the Syrians) to worship, and leaneth upon my Hand, if I bow down, when he boweth, the Lord may pardon me for so doing. Go in Peace, saith *Eliseus*. So Naaman departed from the Prophet. But *Giezi* his Servant being touch'd with the glittering appearances of the Gold and Silver and fine Clothes which his Master refus'd to take from Naaman, ran after him, without his Master's leave, to get at least some part thereof for himself. When Naaman saw *Giezi*, he alighted out of his Chariot, came to meet him, and ask'd, if all was well. Very well, says *Giezi*, only there came two Prophets to Visit my Master, and he pray'd you to send him a Talent of Silver, and two Suits of Clothes. Take two Talents, says Naaman. So Naaman order'd two of his Servants to carry the Silver and the Clothes after *Giezi*; Which *Giezi* took and laid up in a House for himself and then went and stood before his Master, as if he had done nothing. Whence comest thou *Giezi*? says *Eliseus*: I went no where, answer'd *Giezi*. Was not my Heart present, reply'd *Eliseus*, when the Man came down from his Chariot to meet thee? Thou hast then taken Silver and Clothes, to buy Olive-yards and Vineyards, and Sheep, and Oxen, and Men-servants and Maid-servants: But then Naaman's Leprosy shall cleave unto thee, and unto thy Seed for ever. And so it fell out: For *Giezi* went away from *Eliseus*, a foul Leper, white as Snow.

4 Kings 6.

Soon after this, *Eliseus* had occasion to work another great Miracle. There was one of the Sons of the Prophets cutting Wood on the Banks of the River *Jordan*, and the Ax flew off from the Shaft, and fell into the River: Whereupon he ran to *Eliseus* and cry'd out, saying: Alas, alas, Master! The Ax that I borrow'd fell into the River: Shew me, saith *Eliseus*, the Place where it fell: Which done, *Eliseus* cut down a Stick and cast it into the River at the same Place, and the Iron swam upon the Surface of the Water. Stretch forth thine Hand, saith *Eliseus*, and take it up. And having so done, he took up the Ax. Thus much concerning the Miracles which *Eliseus* wrought apart. We shall now return to the Kings of Israel and *Juda*, in whose Lives we shall have often Occasion to speak of *Eliseus*, and his other great Miracles.

In those Days the King of Syria made War upon Israel, and having advis'd with his Counsellors, was resolv'd to possess himself of a certain Place where he might lay an Ambush for the King of Israel. But *Eliseus* reveal'd the same to the King, and bid him beware of this Place. The King of Israel sent hereupon some Troops and possess'd himself of the Place. The King of Syria did the like two or three times more, but was always prevented by the King of Israel, *Eliseus* revealing the same unto him. The King of Syria perceiving his Secrets disclos'd, was in great Rage, and ask'd his Servants, why none of them wou'd discover the Traitor that had reveal'd his Counsels to the King of Israel? Then one of them said: There is no Traitor in your Council Sir; but the Prophet *Eliseus* reveals all things whatsoever are done in thy Closet to the King of Israel. Where is this Prophet, says the King of Syria? In a City call'd *Dobain*, reply'd the Servant. So the King of Syria sent Chariots and Horses, and the whole strength of his Army by Night to *Dobain*, and charg'd them to bring *Eliseus* to him.

him. Early in the Morning the next Day, one of *Eliseus* his Servants went abroad and saw the City furrounded with Horses and Chariots, and arm'd Men; and running back hastily with Tears in his Eyes related the same to his Master, asking what they shou'd do? *Fear not*, says *Eliseus*, *there are more with us than with them*. And having so said, he pray'd GOD to open his Servants Eyes, that he might see the Supernatural Aid which he had sent him. And GOD open'd his Eyes, and he saw the Mountain full of Horses and Fiery Chariots round about his Master *Eliseus*. Again *Eliseus* pray'd GOD to strike the Army of the King of Syria blind, and they were immediately struck blind, so that they cou'd not tell where to go. Then *Eliseus* spoke to, and told them, *they were out of their way; but follow me*, added he, *and I will shew you the Man ye want*. So *Eliseus* led them along until he brought them into the City of *Samaria*; and then pray'd GOD to open their Eyes that they might see. Which being accordingly done, the Poor Syrians saw themselves inclos'd in the City without any Prospect of escaping. Then the King of *Israel* spoke to *Eliseus*, and ask'd if he shou'd slay them all? No, says *Eliseus*, for thou hast not taken them with thy Sword and Bow, that thou shou'dst slay them, but rather put Bread and Water before them, that they may eat and drink, and return to their Master. So he prepar'd Victuals for them, and when they had eaten and drank he sent them away.

In some time after *Benadad* King of Syria rais'd a great Army, and besieg'd *Samaria*, beginning it so close, and so long, that the Head of an Ass was sold for fouricore pieces of Silver, and the fourth part of a Cab (a certain measure among the *Israelites*) of Dove's Dung, for five pieces of silver; and (which was more dismal) it came to that pass that the People began to eat one another: For as the King walk'd on the Walls of the Town, a certain Woman ran after him crying and complaining, that another Woman her Neighbour had agreed with her, that they two should eat their two Children; that she had according to agreement boyld her Son, and both did eat him; that on the next day she ask'd her Neighbour to boyl her Son that they might eat him also; but that she hid her Son, and wou'd not perform her promise; and therefore pray'd relief of the King. The King hearing this dismal Complaint rent his Clothes, and, as if the Prophet *Eliseus*, and not rather his own Sins, and the Sins of his Father, had been the Cause of his misfortunes, swore with dreadful Execrations, that he wou'd, that very day, take off the Head of GOD's Prophet; and having so said, he sent a Messenger before him to execute his wicked Oath, and he himself followed him. *Eliseus* was at this time sitting in his own House, and the Elders of *Samaria* were sitting with him, and as the Messenger drew near, *Eliseus* said unto them: Do ye know the Son of the Murderer, (meaning the King) hath sent a Messenger to cut off my Head? take Care, and shut the Door, that he come not in; for lo I hear the noise of his Master's Feet after him. *Eliseus* had hardly made an end of these words when the Messenger came to the Door with the King at his Heels. Then *Eliseus* said: Hear ye the word of the Lord: Thus saith the LORD, by this time to morrow shall a measure of fine Flour be sold for a Shekel, and two measures of Barley for a Shekel in the Gate of *Samaria*. One of the Captains on whose Hand the King lean'd hearing these words, said: If the Lord shou'd open the Catharacts of Heaven, could what thou sayst be true? Thou shalt see it with thine Eyes, answer'd *Eliseus*, but (for thy want of Faith) thou shalt not taste thereof. The King of *Israel* hearing this Prediction,

diction, went away, and did not execute his wicked Resolution until he had seen the Event.

There were at this time four Lepers at the Gate of *Samaria* on the outside, who being in a starving Condition, resolved among themselves to go to the Camp of the *Syrians*; concluding, that if they shou'd go into the City they wou'd die of Hunger, and that the worst that cou'd happen to them was to die by the Hands of the *Syrians*. So that very Evening they arose and went towards the Camp, and being come to the Borders thereof, they saw no Man in it. For the LORD had caus'd the Army of the *Syrians* to hear the noise of Chariots and Horses, and of a great Army, as if they were coming to attack them: And they said among themselves: The King of *Israel* hath hired the Kings of the *Hittites* and of the *Egyptians* to come upon us: And having so said, they flew all away, leaving their Tents, their Horses and Chariots, their Provision and Treasures in the Camp. When the day light appear'd, the Lepers went into a Tent, and finding no Body in it, they eat and drank, and carry'd away great Treasures, and hid them; and then went into another, and another; and did the like, until they had more wealth than they could well secure; so having well provided for themselves, they return'd to *Samaria*, and related what they had seen. Then the King of *Israel* sent out Messengers on the five Horses, that remain'd in *Samaria*, all the rest being eaten, to see if what the Lepers had said was true. When these Men came back, they told the King that they had pass'd thro' all the Camp of the *Syrians*, and went as far as the River *Jordan*; and that both the Camp, and all that way was strewed with Gold and Silver Vessels, with Corn and Meal, and Bread, which the *Syrians* had cast down in their flight. Then all the People of *Samaria* rush'd out, and plundered the Camp, and brought in such vast quantities of Corn and Meal, that as *Eliseus* had foretold there was a measure of fine Flour sold for a Shekel, and two measures of Barley for a Shekel in the Gate of *Samaria*, and even the Captain on whose Hand the King had lean'd the Day before, and wou'd not believe the thing possible, saw the same with his Eyes but did not taste the Meat; for the People in the Croud and Hurry wherewith they came back from the Camp trod upon him so that he dy'd.

4 Kings 8.

I had said before, that *Josaphat* King of *Juda* had left a Son whose Name was *Foram* to succeed him: He began to Reign over the Tribe of *Juda* in the fifth Year of the Reign of *Foram* King of *Israel*, and walk'd not in the Steps of his Father, but did Evil in the sight of the LORD, walking in the Sins of *Achab*, whose Daughter he took to Wife; however GOD wou'd not destroy *Juda* for his Father *David's* sake. We find nothing else Memorable Recorded of him in Scripture, only that in his Days the *Edomites* and *Lobna* revolted from *Juda*, to whom they had been before Tributaries; that he reign'd eight Years in *Jerusalem*, and that the Rest of his Acts are Recorded in the Books of the Days of the Kings of *Juda*; that he dy'd, was bury'd with his Fathers in the City of *David*, and that his Son *Ochozias* succeeded him.

In the twelfth Year of *Foram* King of *Israel*, *Ochozias* began to Reign over *Juda*, and reign'd only one Year in *Jerusalem*: His Mother's Name was *Athalia*, the Daughter of *Amri* King of *Israel*, Father to the wicked King *Achab*. He also did Evil in the sight of the LORD, walking in the Ways of the House of *Achab*, to which he was ally'd, and even Son in-Law. In those Days *Hazael* King of *Syria* came with a great Army unto *Ramoth*

Ramoth Galaad to make War upon *Joram* King of *Israel*; and *Ochozias* came to assist Him; but the *Syrians* prevail'd and wounded *Joram* so that he was forc'd to withdraw and go to *Jezrahel* to be cur'd of his Wounds; whither also *Ochozias* went to Visit him, where they both perish'd by the Hands of *Jehu* after this Manner.

The time which the LORD had fix'd to destroy the House of *Achab* for his horrid Abominations being come; the Prophet *Eliseus* call'd unto him one of the Sons of the Prophets, and said unto him: Gird up thy Loins, and take this Box of Oil in thine Hand; and go to *Ramoth Galaad*, and Anoint *Jehu* the Son of *Josaphat*, the Son of *Namsi* King over *Israel*. The Young Man went accordingly to *Ramoth*, and having found *Jehu* among the Chief Captains of the Army, he said unto him: *A Word with thee, O Captain. With which of us, says Jehu? With thee, says the Young Man.* So *Jehu* went into a Chamber, and the Young Man pour'd out the Oil upon his Head, and said: *Thus saith the Lord God of Israel, I have Anointed thee King over my People Israel, and thou shalt smite the House of Achab thy Master, and I will revenge the Blood of my Servants the Prophets, and the Blood of all the Servants of the Lord at the Hand of Jezabel. And I will destroy all the House of Achab, and will kill of the House of Achab him that pisseth against the Wall, and him that is shut up and left in Israel. And I will make the House of Achab like the House of Jeroboam the Son of Nabat, and like the House of Baasa the Son of Achias: And the Dogs shall eat Jezabel in the Field of Jezrahel, and there shall be none to bury her.* And having so said, he open'd the Door and fled. When *Jehu* went back to the Captains, they ask'd him what that Madman (for so they us'd to call the Prophets) came to him for? *Jehu* related the whole Matter to them: Whereupon they hasted, and took their Cloaks, and put them under his Feet, and sounded a Trumpet, and cry'd out: *Jehu* reigneth. Then *Jehu* immediately Mounted his Chariot, and went attended by his Guards towards *Jezrahel*, where *Joram* and *Ochozias* were. And as he drew near the City, a Watchman, who stood on the Top of the Tower of *Jezrahel* came to *Joram* and told him that he had seen a Company approaching the City. *Joram* order'd a Messenger, to go out, and see what was the Matter. The Messenger went, and having met *Jehu*, ask'd him, if all was in Peace? *What hast thou, answer'd Jehu, to do with Peace? Come and follow me.* The Watchman who stood on the Tower, came a second time, and told *Joram* that the Messenger was come up to the Company, but did not return. *Joram* sent another Messenger who held the same Discourse with *Jehu*; to whom *Jehu* made the like Answer: *What hast thou to do with Peace? Come and follow me.* The Watchman came the third time, and told *Joram* that the second Messenger was come up to the Company, but did not return; and added, that the Pace, which the Company kept, was like the Pace of *Jehu* the Son of *Namsi*, for (added he) he driveth furiously. Then *Joram* order'd his Chariot to be made ready, and he and *Ochozias* Mounted their Chariots, and went out and met *Jehu* at *Nabot's* Vineyard: When *Joram* saw *Jehu*, he said: *Is it Peace Jehu? What Peace can be, answer'd Jehu, so long as the Wickedness, and the many Witchcrafts of thy Mother continue?* And having so said, he bent his Bow with all his might, and shot *Joram* between the Shoulders so as that the Arrow pierc'd his Heart, and made him fall down dead in his Chariot: Then *Jehu* spoke to one of his Captains whose Name was *Badacer*, and order'd him to cast *Joram* into *Nabot's* Vineyard: *For I remember, says he, that when you*

and I sat in a Chariot following Achab this Man's Father, the Lord laid this Burden upon him; that his Blood shou'd be spilt, where he had spilt the Blood of Nabot and of his Children. When Ochozias saw Jeram fall, he fled away, but was soon overtaken by Jehu, who order'd his Men to slay him also, being not only a Brother in Blood to Achab's House but also in Iniquity. So Ochozias fell, and was carry'd by his Servants to Jerusalem, and laid up with his Fathers in the City of David.

Then Jehu came to Jezrabel, and when Jezrabel understood that he was come, she painted her Face, and tired her Head, and look'd out of her Window, and, as Jehu was passing by, said: Had Zambri Peace, who slew his Master? alluding to that Zambri, who had slain Ela the Son of Baasha, and was himself in seven Days after burnt in Thersa. Jehu hearing the Voice of Jezrabel, lifted up his Eyes, and ask'd, who she was? Two or three of her Eunuchs who stood by her, bow'd their Heads to Jehu, and said: This is Jezrabel: Cast her down then, says Jehu; and the Eunuchs cast her down, and she was trodden under Foot by Jehu's Chariot and Horses. And when he had eaten and drank, he order'd some of his Servants to go and bury that accursed Wretch Jezrabel; For, says he, she is the Daughter of a King: But when Jehu's Servants went out they found nothing remaining of Jezrabel, but the Skull and the Feet, and the Palms of her Hands for that the Dogs had eaten all the rest of her Carcass, as the Prophet Elias had foretold.

Then Jehu wrote to the Nobility of Samaria, to the Elders, and to those who had the care of the Education of the Children of Achab, being in all seventy Sons, requiring them upon the Receipt of his Letters, to set the Best and the Properest of their Master's Sons upon the Throne of his Father, since they had Horses and Chariots, and Armour, and a fenced City to defend him: But the People of Samaria perceiving by the last Words of these Letters, that his Intention was only to ensnare them; and concluding, that since the two Kings could not resist him, much less would they be able to resist; answer'd, and declar'd, that they would not make any King; but would love him, and do whatever he shou'd order them.

Then Jehu wrote to them again, and bid them send him the Heads of the Sons of Achab. So the Samaritans took off the Heads of the seventy Sons of Achab, and sent them in Baskets to him. When Jehu receiv'd this horrid Present he slew all the Kindred and Kinsfolks of Achab that were at Jezrabel; and having so done, he went to Samaria, and did the like to all those of his Family there; and even slew two and forty of the Brethren of Ochozias King of Juda, who had the Misfortune to come at this time to Samaria, to visit Achab's Children their Kinsmen: So that there remained not a Man of the Race of Achab upon the Face of the Earth, Pursuant to the Words of the Prophet Elias.

When this bloody Execution was over, Jehu was resolv'd to take Vengeance of the Priests and Prophets and Worshippers of Baal. He therefore gather'd all the People together, and said unto them craftily: Achab loved Baal little, but Jehu will serve him much. Now therefore call unto me all the Prophets of Baal, all his Servants and all his Priests, let none be wanting: For I have a great Sacrifice to offer unto Baal. So the Prophets, Priests and Worshippers of Baal from all Parts of Israel came to Jehu, and went into the Temple of Baal. Then Jehu commanded the Keeper of the Veil, to give Vellments to the Worshippers of Baal, and to take Care that none of the Worshippers of the Lord shou'd be among them: and, at the

the same time, gave strict Charge to the Guards who stood at the Doors to let no Man escape on pain of Life for Life. When this was done, and the Sacrifice to *Baal* perform'd, he order'd his Guards, and Officers to go in, and slay every Man of them; which done, they broke down the Statue of the Temple of *Baal* and burnt it, and the Temple they broke down also, and made a Draught-House of it.

Thus did *Jehu* revenge the Blood of the Prophets of the LORD, and the Blood of *Nabot* upon the House of *Achab*, and banish the Worship of *Baal* out of the Land of *Israel*, which was so pleasing to the GOD of *Israel*, that he spoke to *Jehu*, and told him, that forasmuch as he had done these things so pleasing in his Eyes, he and his Children to the fourth Generation thou'd sit on the Throne of *Israel*. Yet *Jehu* did not recede from the Sins of *Jeroboam*: For he kept up still the Worship of the Golden Calves in *Dan* and *Bethel*, which was so provoking to the LORD, that he abandoned the *Israelites* to the Fury of *Hazael* King of *Syria*, who came with a great Army, and smote them in all the Coasts of *Israel*, from *Jordan* Eastward, all the Land of *Galaad*, the Tribes of *Gad*, of *Ruben*, and *Manasse*, and sorely oppress'd them, yet *Jehu* cou'd not help them notwithstanding all his Might: For the GOD of *Israel* was not with him; because he did not finish the good Work he begun, by destroying the Idolatrous Worship of *Jeroboam*, as he had done that of *Achab*. So *Jehu* dy'd and was bury'd in *Samaria*, after a Reign of twenty eight Years, leaving his Son *Joashaz* to succeed him.

Ochozias King of *Juda*, as was said before, being slain by *Jehu* together with *Joram* King of *Israel*, *Athalia* his wicked Mother, out of an execrable Ambition of reigning, murder'd all the Royal Race of *Juda* and even all her own Grand Children, except a little Child whose Name was *Joa*, whom *Josaba* the Daughter of *Joram*, and Sister of *Ochozias* had hid with his Nurse from the Hands of this wicked Woman, lodging him and the said Nurse in a secret Place in the Temple, where she and the High Priest *Joiada* took Care of him for the space of six Years, during which Time, wicked *Athalia* reign'd, or rather tyranniz'd in *Jerusalem*.

In the seventh Year *Joiada* the High Priest, sent for the Captains and the Officers of the Army, and brought them into the Temple, and shew'd them the King's Son, made a Covenant with them, and caus'd them to take an Oath of Fidelity to him; and having on the Sabbath-day plac'd Guards on the Doors of the Temple, and Guards about *Joa* his Person, brought him forth and Anointed him, put the Crown of *Juda* upon his Head, and cry'd aloud with the Guards and the People: *God save the King*. *Athalia* hearing the Noise and Acclamations of the People, ran to the Temple, and seeing the King standing by one of the Pillars of the Temple, as the Custom was, cry'd out, *Treason, Treason*: Then *Joiada* commanded the Officers and Guards to take her out of the Verge of the Temple (for he wou'd not have her slain therein) and to slay with the Sword such as shou'd adhere to her. But it seems no Body did, for she only was slain in the Way between the Temple and the King's House: Such is the fate of Tyrants and Usurpers, that when by Villany they come to Reign, they keep no Bounds or Measures, but turn all Men's Hearts against them by their Cruelties. When *Athalia* was thus dispatched out of the Way, the People ran to the Temple of *Baal*, pull'd it down to the Ground, broke the Statues and Altars, and slew the Priest of *Baal* who administred in it,

purging *Jerusalem* of the Idolatry which the Kings of *Juda*, that were of the Half Blood of *Ahab* King of *Israel*, had introduced into it.

In the seventh Year of the Reign of *Jehu* King of *Israel*, *Joas* began to Reign in *Jerusalem* and reign'd forty Years over the House of *Juda*. He did that which was pleasing in the sight of the LORD all the Days that *Joiada* the High Priest instructed him. Bating that the High Places were not taken away: For the People still sacrificed, and burnt Incense in them. The first thing, we find recorded of him is his Piety to GOD, and his care of promoting his Divine Worship; for as soon as he came to Years of discretion he order'd the Temple of *Jerusalem* to be repair'd, and all the Breaches thereof to be made up out of the Treasury of the Temple, and of the Free Offerings made by the People; and even reprov'd the High Priest *Joiada* and the rest of the Priests for their slowness in seeing the Work carry'd on, causing them to go effectually to work till all was finish'd, he himself furnishing what Gold and Silver he cou'd spare, making thereof Vessels and Utensils for the Ministry, and dedicating the same to GOD's Service.

Solomon's Temple being thus by the Piety of *Joas* decently repair'd, and brought in a Manner to its former Glory, was soon after eclipsed: For *Hazael* King of *Syria* came with a great Army into the Land of *Juda*, besieg'd a City call'd *Gath*, took it, and then turn'd his Arms towards *Jerusalem*. *Joas* finding himself unequal to so Potent an Enemy, and in all appearance forgetting the Mercy, and Protection of the GOD of *Israel*, to whom it was equal to overcome with a few or with many, as his own Holy Books might have inform'd him; took all the Gold and Silver which *Jesaphat* and *Jooram*, and *Ochozias* his Father and himself had Dedicated to GOD's Service, and all that cou'd be found in the Treasury of the Temple, and in his own Treasury, and in a Cowardly Manner, sent all to *Hazael* to buy his Peace. We find no more Recorded concerning *Joas*, only that two of his Servants *Jisachar*, and *Jozabad* conspir'd against him, and murder'd him in one of his Houses call'd *Mello*; that he was bury'd in the City of *David*, and that his Son *Amasias* reign'd in his stead. In the 23d. Year of the Reign of *Joas* King of *Juda*, *Joachaz* the Son of *Jehu* reign'd in *Samaria* over *Israel*, and reign'd seventeen Years. He also did Evil in the sight of the LORD, and follow'd the Sins of *Jeroboam* the Son of *Nabat*, who caus'd *Israel* to sin. This was so exceedingly provoking to the GOD of *Israel*, that he deliver'd them up into the Hands of *Hazael* King of *Syria*, and into the Hands of *Benadad* his Son, who ravag'd and swept away *Israel*, and brought them so low, that there remain'd in all, of standing Forces, only fifty Horse, ten Thousand Foot, and ten Chariots. So *Joachaz* dy'd miserably Poor and Distress'd, and was bury'd in *Samaria*, leaving the Shreds of a torn Kingdom to his Son *Jar*. This King reign'd sixteen Years over *Israel* in *Samaria*, and did Evil in the sight of the LORD, following the steps of *Jeroboam*, who caus'd *Israel* to Sin. However GOD was resolv'd not to abandon *Israel* as yet, notwithstanding all the Provocations they gave Him.

In those Days the Prophet *Eliseus* fell sick of a Dislemper whereof he dy'd. *Joas* King of *Israel* hearing that *Eliseus* was sick, came to visit him, and wept saying: My Father, My Father, the Chariot of *Israel*, and the Driver thereof. *Eliseus* saith unto him: Fetch thy Bore and thy Abroter Which done: Put thy Hand, added he, upon thy Bore, and open the Window towards the East. Which done also, *Eliseus* laid his Hand upon the King's

King's Hand, and bid him shoot his Arrow : And when the King had so done, *Eliseus* said : *The Arrow of the Lord's Deliverance, and the Arrow of Deliverance from Syria : For thou shalt smite the Syrians in Aphek, till thou hast consumed them.* Then *Eliseus* bid the King to strike the Earth with his Dart. And having so done thrice, he staid his Hand : Whereupon *Eliseus* was angry with him, and said : *Hadst thou struck the Earth five or six times, then shou'dst thou have smitten Syria until thou hadst consumed it ; whereas now thou shalt smite it but Thrice.* So *Eliseus* dy'd, and was bury'd ; and, as a Confirmation of the Holiness of his Life, his Bones wrought a Miracle soon after his Death : For, as the Scripture tells, there were some Persons burying a dead Man, near the Sepulchre of *Eliseus*, and before they had time to make him a Grave, they spy'd some Robbers coming towards them, whereupon they cast the Corps of the dead Man into *Eliseus* his Sepulchre ; and as soon as he had touch'd the Bones of *Eliseus*, he reviv'd, and stood upon his Feet.

Joas having assurance of Victory over the *Syrians*, at least thrice, from the Mouth of the Man of God, muster'd his little Army, and in three Battles, wherein he was always Victorious, beat the *Syrians*, routed them out of all the Land of *Israel*, recovered all his Cities and Towns out of their Hands, and restored *Israel* to its former Power and Strength.

Joas King of *Juda*, being murder'd, as aforesaid, by two of his Servants, was succeeded by his son *Amasias*. This Prince walked in the steps of his Father, doing that which was pleasing in the sight of the LORD, (bating that the High Places were not taken away) and reign'd over *Juda* twenty nine Years. His first Care was to revenge the Blood of his Father upon his Murderers ; but their Children he did not put to Death, pursuant to the Words of the Law : *The Fathers shall not be put to death for the Children, nor the Children for the Fathers.* Then he made War upon the *Edomites*, slew ten thousand of them, took a place called *Sela*, and called its Name *Jezechel*. 4 Kings 14.
Deut. 24.

Amasias being puffed up with this Victory, and looking with a jealous Eye upon the great Power of *Joas* King of *Israel*, sent him a Challenge, under the borrow'd, or (possibly) the usual Words in those Days of going up to see his Face. *Joas*, who had no Mind to quarrel with him, return'd his Challenge under other borrowed Expressions, but something more smart. *The Thistle of Libanus*, (says *Joas* to *Amasias*) *sent to the Cedar that is in Libanus*, saying : *Give thy Daughter to my Son to Wife : And there passed by a wild Beast, that trod down the Thistle. Thou hast indeed* (continued *Joas*) *smitten Edom, and thine Heart is puffed up: Glory in this and tarry at home : For why shouldst thou meddle to thy hurt, and fall, even thou and Juda with thee ?*

This wholesome and friendly Advice had no effect upon *Amasias* ; for he would needs go up, and having joined Battle with *Joas*, who came to meet him, was defeated, and taken Prisoner, and his Army put to the Rout. Then *Joas* led his conquering Army with his Captive King to *Jerusalem*, broke down four hundred Cubits of the Wall, plunder'd the Temple, and the King's Palace, and took away all the Gold and Silver, and all the Vessels that were found in them : Took also Hostages from *Amasias* for his future good Behaviour, left him in *Jerusalem*, and returned to *Samaria*, where he slept with his Fathers, leaving a Son whose Name was *Jeroboam* to succeed him. As to *Amasias*, there is nothing more recorded concerning him, but that in fifteen Years after the death of *Joas*

King of *Israel*, his Servants conspired against him, and slew him at *Lackis*, whither he had fled from them; carryed his Corps to *Jerusalem*, buried him in the City of *David*, and set up his son *Azarias* to Reign in his stead.

In the fifteenth Year of the Reign of *Amasias* King of *Juda*, *Jeroboam* the Son of *Joas* King of *Israel* began to Reign in *Samaria*, and reign'd one and forty Years. He, like the rest of his Predecessors, did walk in the Sins of *Jeroboam* the Son of *Nabat*, who caused *Israel* to sin; and did not depart from them. He also recover'd the Coasts of *Israel*, reduc'd *Damascus* and *Emath*, and slept with his Fathers, and was buried in *Samaria*; leaving his Son *Zacharias* to Reign in his stead.

In the twenty seventh Year of the Reign of *Jeroboam*, *Azarias*, alias *Ozias* began to Reign in *Jerusalem*, and reigned two and fifty Years. He did that which was right in the Sight of the LORD, bating that the High Places were not removed; and being struck with a Leprosie all the Days of his Life, for usurping the Office of the Priesthood in burning Incense upon the Altar, he dwelt in a House apart by himself, leaving the Administration of the Government in the Hands of his Son *Joatham*. So *Azarias* slept with his Fathers, was buried in the City of *David*, and his Son *Joatham* reign'd in his stead.

In the Days of *Azarias*, alias *Ozias* began the Prophet *Isaias* to Prophesy, and Preach to the People; laying before them the dreadful Judgments which were to come upon them for their Sins, and continu'd so to do, in the Reign of *Joatham*, *Achas*, and *Ezechias*.

In the thirty eighth Year of *Azarias*, *Zacharias* the Son of *Jeroboam* began to Reign in *Samaria*, and reign'd only six Months; for *Sellum* the Son of *Jabes* kill'd him before the People: But who this *Sellum* was, or what Rank or Station he was in, is no where Recorded. So that all we can say is, that GOD permitted the Race of *Jebu* to be cut off in the fourth Generation, as the LORD had spoken to him; because he did not exterminate the Idolatry of *Jeroboam* the Son of *Nabat*, as he had done that of *Baal* out of the Land of *Israel*.

The Race of *Jebu* being thus cut off; *Sellum* wore the Crown of *Israel*, but did not long enjoy it. For, in a Month after, a certain great Man whose Name was *Manabem*, came from *Thersa*, a City in *Israel*, to *Samaria*, and slew him, and reign'd in his stead.

In the nine and thirtieth Year of the Reign of *Azarias* King of *Juda* began *Manabem* to reign over *Israel* in *Samaria*, and reign'd ten Years. He also follow'd the steps of his Predecessors, walking in the Sins of *Jeroboam* the Son of *Nabat*, and even added to their Cruelty: For he put to the Sword all the People of *Thapsa* (a City in *Israel* which it seems wou'd not open their Gates to him) and of all the Coasts thereof, and ripp'd up the Bellies of all the Women that were with Child. In those Days *Phul* the King of *Assyria* came with a potent Army into the Land of *Israel*; and *Manabem* finding himself in no Condition to withstand so great a Power, gave him a Thousand Talents of Silver (which he exacted of the *Israelites* by way of Tax) to purchase his Friendship, and so got shut of him. And here it will not be amiss (soasmuch as we shall have often Occasion hereafter to mention the Kings of *Assyria*) to observe, that the Kings of *Syria*, and those of *Assyria* were different Persons, as were also their Kingdoms different. The Kings of *Syria* dwelt commonly at *Damascus*, and the Kingdom of *Syria* border'd upon the Land of *Israel* on the North-East side; whereas the Kings of *Assyria* dwelt generally either at *Ninve* or *Babylon*, far beyond *Syria*,

Syria, but much on the same side of the Land of *Israel*. The Kingdom of *Syria* was but a small Tract of Land; but the *Assyrian* Monarchy extended a vast way to the *North*, and *East*, and *South* of *Israel*, comprehending the Rich and Spacious Countries of *Persia*, *Media*, *Armenia*, and many other large Provinces.

Manahem having thus purchas'd Peace from the King of *Assyria*, by the Tax which he laid upon his Subjects, a thing never before heard of in *Israel*, dy'd and left a Son whose Name was *Phaceia*. This Man also follow'd the Steps of *Jeroboam* the Son of *Nabat*, but his Reign was short: For in two Years after the Death of his Father, one of his own Captains, whose Name was *Phacee* the Son of *Romelia*, conspir'd against him; slew him in *Samaria*, and reign'd in his stead.

In the two and fiftieth Year of the Reign of *Azarias* King of *Juda*, *Phacee* the Son of *Romelia* began to Reign in *Samaria*, and reign'd twenty Years. He also did Evil in the sight of the LORD: He departed not from the Sins of *Jeroboam* the Son of *Nabat*, who caus'd *Israel* to sin. In his Days came *Theglath-phalasar* King of *Assyria*, and took *Ajon*, and *Abel*, and *Janoë*, and *Afor*, and *Galaad*, Cities of *Israel* and *Galilee*; and all the Towns in the Land of *Nephthali*, and carry'd the Inhabitants Captives to *Assyria*. Of *Phacee* we read no more, but that after the Wars which he wag'd with *Achas* King of *Juda*, in Conjunction with *Razin* King of *Syria*; a certain Man nam'd *Ozee* the Son of *Ela* conspir'd against him, slew him, and reign'd in his stead.

In the second Year of *Phacee* began *Joatham* the Son of *Azarias* alias *Ozias* to Reign in *Jerusalem*, and reign'd sixteen Years over *Juda*. He did that which was pleasing in the Eyes of the LORD, walking in the steps of his Fathers, and (bating that he did not remove the High Places) fulfill'd the Laws and Commands of the LORD inviolably. So having ran his Course he slept with his Fathers, was bury'd in the City of *David*, and left his Son *Achaz* to succeed him. 4 Kings 16.

This *Achaz* reign'd sixteen Years in *Jerusalem*, and was one of the wickedest Kings that ever sat upon the Throne of *David*: For he was not content to follow the Kings of *Israel* in the Sins of *Jeroboam* the Son of *Nabat*, but over and above Consecrated his Son to the Service of *Moloch*, causing him to pass thro' the Fire, after the Abominations of the *Gentiles*, whom the LORD had cast out from before the Children of *Israel*; and sacrific'd and burnt Incense in the High Places, and on Hills, and under every green Tree. This was so provoking to the GOD of *Israel*, that he stir'd up *Razin* King of *Syria*, and *Phacee* the Son of *Romelia* King of *Israel* against him. These two Kings came with all their Forces and besieg'd *Jerusalem*. Whereupon *Achas* took all the Gold and Silver that he cou'd find in the Temple, and in his own Treasury, and sent the same to *Theglathphalasar* King of *Assyria*, praying him to come to his Aid, and that he wou'd serve him.

Theglathphalasar hereupon raises a great Army, and invades the Kingdom of *Syria*: Which when *Razin* understood, he rais'd the Siege of *Jerusalem*, and return'd home to defend his own Country; but to little purpose: For *Theglathphalasar* took his Capital City *Damascus*, kill'd himself, and sent the Inhabitants Captives to *Cyrene*. Wicked *Achas* hearing what *Theglathphalasar* had done, came to *Damascus* to visit him, and probably to do him Homage; and having seen there an Altar, the Workmanship whereof pleas'd him mightily, he sent the Model of it to the High Priest *Urias*

to *Jerusalem*, and order'd him to cause such an Altar to be made in the Temple. *Urias* servilely obey'd, causing the same to be made, and when *Achas* return'd to *Jerusalem*, he strip'd the Altar of the LORD of most of its Ornaments, to deck and set off this new one; cut off the Borders of the Bases, remov'd the Laver, and took down the Brazen Sea; and all this to please the King of *Assyria*. So *Achas* slept with his Fathers, was bury'd in the City of *David*, and left his Son *Ezechias* to succeed him.

4 Kings 17.

In the twelfth Year of *Achas* King of *Juda*, *Osce* the Son of *Ela*, began to Reign in *Samaria*, and reigned only nine Years. He also did Evil in the sight of the LORD, walking in the Steps of *Jeroboam* the Son of *Nabat*, who caus'd *Israel* to Sin. In this Man's Reign *Salmanassar*, Successor to *Theglathphalasar* King of *Assyria*, came with a great Army into the Land of *Israel*, and compelled *Osce* to become Tributary to him. He was the last King that reign'd over *Israel*: For in his Days the Children of *Israel* had by their Sins and Abominations, in some manner tired GOD's patience, and filled up the Measure of their Iniquity, and made themselves ripe for Destruction: So that, as his holy Prophets had often foretold, he was resolved utterly to forsake them, and leave them to be a Prey to their Enemies; which came to pass after this Manner.

Osce feeling for some Years the heavy Burden which the King of *Assyria* laid upon him and his People, solicited the King of *Egypt* to join with him in order to shake off the Yoke of the *Assyrians*: But before he cou'd compass the Matter, *Salmanassar* the King of *Assyria*, having, it seems, Intelligence thereof, came with a numerous Army, ravag'd the Land of *Israel*, sat down before *Samaria*, and after a close Siege which lasted three Years, took it, and carry'd the *Israelites* Captives into *Assyria*, and plac'd them in the Cities of the *Medes*, which were call'd *Hala* and *Habor*, nigh the River call'd *Gozan*. Thus were ten Tribes of the Sons of *Jacob* after many Judgments and Scourges, and Deliverances, abandon'd at last by the GOD of *Israel*, for their Manifold Sins, and Obstinacy in the same, notwithstanding the frequent Remonstrances of his holy Prophets, warning and admonishing them to turn to the GOD of their Fathers; and dispers'd over the World so as never to come together again, or return to their Native Land, nor even their Posterity; bating a few here and there gather'd after the Captivity of *Babylon*.

Salmanassar having thus carry'd away the *Israelites*, sent Colonies from *Babylon*, *Cutha*, *Avah*, *Emath*, and *Sepharvaim* to Inhabit *Samaria*, and the Cities and Towns of the Land of *Israel*. These Men made unto themselves false gods, or Idols, after the manner of the respective Countries from which they came, and set them up in Temples in *Samaria*, and over the Land of *Israel*: The *Babylonians* set up *Socoth-benoth* for their god; the *Cutheans*, *Nergel*; the Men of *Avah*, *Nebabaz* and *Tbartbai*; the Men of *Emath*, *Asima*; and the Men of *Sepharvaim*, burnt their Children in the Fire to their gods *Adramelech*, and *Anamelech*; and so polluted the Land with these Abominations. The GOD of *Israel* was so highly displeas'd hereat, that he sent Lions among these new People, that devour'd them up and down the Land. The King of *Assyria* hearing thereof order'd one of the Priests who were brought Captives from thence to be sent back to teach the People the Laws of the GOD of *Israel*, concluding that it was the same GOD that sent the Lyons to devour them; because they did not know his Laws, and Manner of Worship. So One of these Priests came back and dwelt at *Bethel*, and taught the People how they shou'd

Worship

Worship the LORD. But they did so Worship the GOD of *Israel*, as to keep still their Idols, or false gods, and Worship them also, and even continu'd so to do under the Name of *Samaritans* until the coming of CHRIST, in whose Days the *Jews* had them in such Abomination that they wou'd hardly salute them. And here we shall leave them, and the dispers'd ten Tribes of *Israel* until we have Occasion to mention them again in the Days of *Assuerus*, *Zorobabel* and *Nehemias*, and return to the Kings of *Juda*, who having in the next Age fill'd up the Measure of their Iniquity were also led Captives to *Babylon*, being in like manner abandon'd by the GOD of *Israel*.

In the third Year of *Osee* King of *Israel*, began *Ezechias* King of *Juda* to Reign in *Jerusalem*, and reign'd twenty nine Years. He was the most pious Prince that reign'd in *Jerusalem* since the Death of *David*. He took away the High Places, which none even of the good Kings of *Juda* had ever done, destroyed the Idols, cut down the Groves, broke in pieces the Brazen Serpent, which *Moses* had erected in the Wilderness, and which the People had ever since in great Veneration; but, in those Days, turned into great abuse, offering Sacrifices and burning Incense to it; and purged *Jerusalem* and the Land of *Juda*, of all sorts of Idolatry and false Worship: In a word he adhered to the LORD, faithfully observing all that was written in the Law of *Moses*, and keeping his Statutes and Commands; and in return the LORD was with him, and made him prosper in all his Undertakings. He shook off the Yoke of the Kings of *Assyria*, and refused to serve them. Smote the *Philistines*, and drove them out of his Land.

In the fourteenth Year of his Reign, *Sennacherib*, the King of *Assyria* invaded the Land of *Juda* with a formidable Army, and took all the fortified Cities, except *Jerusalem*. *Ezechias* being sensible how unequal he was to resist so great a Power, sent Ambassadors to him, promising to pay such Tribute as he should require. Whereupon *Sennacherib* demanded three hundred Talents of Silver, and thirty Talents of Gold. This sum tho' very great *Ezechias* sent to him. But the perfidious *Assyrian* took the Money, and sent one part of his Army under the Command of *Rabsaces* to besiege *Jerusalem*, while he himself sat down before *Lachish* with the other. When these Troops came within sight of the City, they desired to speak with *Ezechias*. Then *Ezechias* sent *Eliachim* the Steward of his House, and *Sobna* his Secretary, and *Joab* the Recorder to them; And *Rabsaces* bid them tell *Ezechias*, that the great King of *Assyria* wonder'd at his Assurance in daring to rebel against him? Do ye confide (continu'd *Rabsaces*) in the broken Reed, the King of *Egypt*? or in the God of *Israel*, whose High Places and Altars *Ezechias* destroy'd? *Ezechias* his Messengers hearing *Rabsaces* speak after this manner in the Hebrew or Jewish Language, prayed him to speak to them in the Syrian Tongue, for that they understood it. This Caution they used, lest the People, who were on the Walls of the City might understand what *Rabsaces* was saying, and be discourag'd. But *Rabsaces* lift up his voice and addressing himself to the People that were on the Walls spoke to them in the Hebrew Tongue, and advis'd them not to confide in *Ezechias*, nor in the GOD of *Israel*, who, as he believ'd, was not more powerful than the god of *Emath*, the god of *Arphad*, and the god of *Sepharvaim*, who notwithstanding cou'd not deliver their People out of the Hands of the great King of *Assyria*; adding withal a great many other Blasphemies against the GOD of *Israel*, and even deliver'd a Letter from *Senacherib* address'd to *Ezechias*, that was

full of Menaces and Blasphemies, into the Hands of *Ezechias* his Messengers.

4 Kings 19.

When these Messengers return'd, they gave the Letter to *Ezechias*, and related unto him all the Words of *Rabsaces*. Then *Ezechias* rent his Clothes, put on Sackcloth and Ashes, and went into the Temple, and spread the Letter before the LORD, and pray'd heartily to him for Relief, as also sent the same Messengers to the Prophet *Isaias* to acquaint him with the Threats and Blasphemies of *Rabsaces*, and of the King his Master, craving the Assistance of his Prayers and Supplications to the GOD of *Israel* in those desperate Circumstances. The Messengers went to *Isaias*, and expos'd the Matter to him; and *Isaias* bid them return to the King, and assure him, he needed not be afraid of *Senacherib*, or of all the Threats of his Servants; for that the LORD would at this time protect *Jerusalem* for his own sake, and for that of his Servant *David*: And so it fell out; for that very Night the Angel of the LORD smote an hundred and fourscore and five thousand of the *Affyrians*, who were before *Jerusalem*: So that *Senacherib* was forc'd to raise the Siege of *Lachish*, and go back to his own Country; And as he was at *Ninive* adoring his false god *Nesroch*, two of his Sons called *Adramelech* and *Sarasar* slew him in the Temple, and fled into *Armenia*; and his third Son called *Asarbaddon* reigned in his stead.

4 Kings 20.

Not long after *Ezechias* fell sick unto Death, and the Prophet *Isaias* came to him, and declar'd, it was the Will of GOD he should set his House in order, for that he would die and not live. Then *Ezechias* turned his Face to the Wall, and wept, and put up this Prayer to the LORD: Remember, O Lord, I beseech thee, how I have walk'd before thee in Truth, and with a perfect Heart, and have done that which was pleasing in thy Sight. *Ezechias* had time to say no more, when the Word of the LORD came to *Isaias*, (who was gone out as far as the middle of the Court) and thereupon turn'd back to *Ezechias*, and told him, that the LORD had heard his Pray'r, and look'd upon his Tears, that he had added fifteen Years more to his Life; and that on the third Day he should be able to go into the Temple to Pray. This was joyful News to *Ezechias*: Notwithstanding, he desir'd to see some Sign or Proof that the LORD would heal him so as that he might go, on the third Day, to Pray in the Temple? Wilt thou, says *Isaias*, that the Shadow, in the Dial of *Ahas*, shall go ten Degrees forward, or so many Degrees backward? It is easy, answer'd *Ezechias*, for the shadow to go forward ten Degrees. This I will not have, but that it go backward so many. Then *Isaias* pray'd unto the LORD, and the shadow went backward ten Degrees; and *Ezechias* was heal'd on the third Day, as the Prophet *Isaias* had said.

In those Days *Berodach-Baladan* the Son of *Baladan* King of *Babylon*, hearing that *Ezechias* was sick, sent Messengers and Presents to him, congratulating him upon his Recovery. *Ezechias* was exceeding glad to have this Opportunity given him to improve the Friendship of the King of *Babylon*, especially having the King of *Affyria* his mortal Enemy; he therefore receiv'd the *Babylonish* Ambassadors with a great deal of Civility; shew'd them all his Treasures and Wealth, and all the Curiosities that his Fathers had laid up in their Houses. The Prophet *Isaias* being inform'd hereof, came to *Ezechias*, and asked him, what these Men had said unto him, and from whence they came? They came (answer'd *Ezechias*) from a far Country, from *Babylon*. What did they see in thine House, saith *Isaias*? They saw, saith *Ezechias*, all the Things that are in my House, there

there is nothing among my Treasures that I have not shew'd them. Then, said *Isaias*, Hear the Word of the LORD: *Behold the Days will come, that all that is in thine House, and that which thy Fathers have laid up in store unto this Day, shall be carri'd into Babylon, and even some of the Children which shall issue from thee, shall also be carri'd away, and shall be Eunuchs in the Palace of the King of Babylon.* Well, said *Ezechias*, Good is the Word of the Lord, which thou hast spoken: Only let there be Peace and Truth in my Days. So *Ezechias* having pass'd the fifteen Years, which the LORD had added to his Life, in Peace and Plenty, died, was laid up with his Fathers, and left a Son whose name was *Manasses* to reign in his stead.

Manasses was twelve Years old when he began to Reign, and reigned fifty five Years in *Jerusalem*. He was the wickedest Prince that ever sat on the Throne of *Juda*, or even upon the Throne of *Israel*. He walk'd in all the Abominations of the *Gentiles*, and seem'd to out-do any one of them in Impiety. He restor'd all the High Places, which his Father *Ezechias* had destroy'd, erected Altars for *Baal*, made Groves, and worship'd all the Host of Heaven; set up Idols in *Jerusalem*, made his Son pass thro' the Fire; us'd Incantations, dealt with familiar Spirits and Wizards; fill'd *Jerusalem* with innocent Blood, which he spilt in compassing his wicked Designs; and probably slew the Prophet *Isaias* cutting him in two with a Saw, as *St. Paul* seems to insinuate. *Heb. 11. 37.* In a Word, there was scarce any Abomination or Impiety among the *Gentiles* which this wicked King did not cause to be practis'd in *Jerusalem*, and in the Land of *Juda*. 4 Kings 21.

These Abominations of *Manasses* did so provoke the GOD of *Israel*; that he sent his Prophets to denounce Woes and Miseries to himself, and the utter Extermination of the House of *Juda*, from off the Face of the Land, as also the giving them up into the Hands of the Kings of *Babylon*, as he had given up the ten Tribes of *Israel* into the Hands of the King of *Assyria*. Forasmuch (say these Prophets) as *Manasses* King of *Juda* hath done these exceeding great Abominations, even beyond what the Amorites, who were before him, had done; and even caus'd *Juda* to sin with his Idols: Therefore, thus saith the Lord God of *Israel*, behold I will bring such evil upon *Jerusalem* and *Juda*, as that whosoever heareth it, both his Ears shall tingle: And I will stretch over *Jerusalem* the Line of *Samaria*, and the Burden of the House of *Achab*. And I will Cancel *Jerusalem*, as Men Cancel Writing Tables, and as I Cancel it, I will turn it upside down, and will draw my stile often over its Face: and I will forsake the Remnant of my Inheritance, and deliver them into the Hands of their Enemies, and they shall become a Prey, and a spoil to all that hate them. Thus did these Prophets denounce GOD's Judgments against *Manasses* and *Juda*, but all to no purpose: For *Manasses* persisted still in his Wickedness, spilling the Blood of the Prophets, and of all those, who did either oppose his Abominations, or remonstrate unto him the direful Judgments that wou'd attend them, until the GOD of *Israel* deliver'd him up into the Hands of the Officers of the King of *Assyria*, who carry'd him in Chains to *Babylon*; where being in Misery and Contempt, he began to acknowledge his Wickedness, and adore the GOD of his Fathers, did Penance for his Sins; and pray'd so earnestly and with so much Compunction of Heart, that the GOD of *Israel* had pitty on him, and put in the Heart of the King of the *Assyrian* to suffer him, and such as were taken with him to return to *Jerusalem*, Where he spent the rest of his Days in Works of Piety, repairing what 2 Paralip 33

what he had done amiss before, destroying the Altars, and the Idols which he had set up to false gods, and restoring the Worship of GOD to its former Lustre and Glory. So having finish'd his Course, he slept with his Fathers, and was succeeded by his Son whose Name was *Amon*.

Before I proceed any further in the History of the Kings of *Juda*, it will be requisite I shou'd here insert an Abstract of that of the famous *Judith*, whose Beauty and Heroick Action in cutting off the Head of *Holofernes*, is at large recorded in the sacred Book intitul'd *Judith*; being perswaded that the things therein contain'd came to pass about the sixteenth Year of the Reign of *Manasses*, a little after his return from *Babylon*, and was after this manner.

Judith. 1. *Arphaxad* King of the *Medes* having subdu'd many Nations, built the great City *Ecbatani*, surrounded it with mighty High Walls and lofty Towers; and glory'd in the Power and strength of his Arms and Chariots. But having a Rival also, equal in Power, *Nabuchodonosor* the great King of *Assyria* and *Babylon* (for in those Days *Babylon* was taken by this King) he cou'd not look upon himself to be absolutely Great, so long as he subsisted: Being therefore resolv'd to try Titles with him, they both met with their numerous Armies in the great Plain call'd *Ragu* near the Rivers *Tigris* and *Euphrates*, where after a bloody Battle *Arphaxad* was subdu'd, and *Nabuchodonosor* puff'd up with as much Pride as *Arphaxad* was before, nay more: For he concluded that since he conquer'd *Arphaxad*, no Power on Earth cou'd be able to resist him. He therefore resolv'd to subdue all the Nations round about him, even unto the Bounds of *Ethiopia*: And in order thereunto, he sent his Great General, whose Name was *Holofernes*, with a Prodigious Army upon this Expedition; who having pass'd the Bounds of the *Assyrian* Monarchy, over ran like a Torrent all the Towns and Cities, and fortify'd Places towards the South, and in the Land of the Sons of *Tharsis* and *Ismael*, and plunder'd them. And then turning his Arms toward *Mesopotamia*, pass'd the River *Euphrates*, and ravag'd all that famous Land, killing and destroying all that came in his Way. And passing from thence to *Cilicia* and *Apamea*, and the lower Provinces of *Asia* towards the *Euxine* Sea, did the like; taking their Towns and fortify'd Places, putting all to the Sword, that durst oppose him: And even breaking down their Altars and Idols; to the end, that no other GOD but *Nabuchodonosor* shou'd be acknowledg'd on Earth.

Holofernes having thus laid waste all *Cilicia*, *Syria*, and *Mesopotamia*, turn'd his Arms against *Judea*; and put all the Children of *Israel* that were in the Land of *Juda* into a terrible Consternation. *Eliachim* the High Priest (for it seems *Manasses* the King did not much mind any other business than his Prayers and Devotion, since his Return from *Babylon*) Order'd all the *Jews* in those Parts that were able to bear Arms, to possess themselves of the narrow passes of the Mountains, in order to put a stop to *Holofernes*'s Career for some time, till they cou'd provide to make a Defence, and put a Garrison in *Bethulia*, which was the next City to *Holofernes* that belong'd to the House of *Juda* in those days. But when *Holofernes* with his numerous Army appear'd, the Men that guarded the Passes soon gave way, so as that many of them retir'd into the City. However, *Holofernes* meeting with some Opposition which he did not expect, ask'd his Friends in a haughty manner, who the *Jews* were? What their power? Who their King, or their General, that they only of all the Nations of the East, should Despise him, and not come to meet him and Submit?

Abhion

Achior the Captain of the *Ammonites*, who, it seems, serv'd under *Holofernes*, and was very well acquainted with the *Jewish* Nation, gave him this Account of them.

These People, my Lord, said he, *are of the Race of the Chaldeans, and Worship only the God of Heaven: And forasmuch as their Countrymen worship'd many gods, they forsook their Native Country, and went to dwell in Charan. And in some time after, there being a great Famine in the Land, they went down to Egypt, where they increas'd so exceedingly, that their Number cou'd not be told. The Egyptians being jealous of their great Number, began to oppress them, and they cry'd for Relief to the God of Heaven, who plagu'd Egypt with so many Judgments, that they were glad to suffer them to go out of the Land: But being griev'd to see them all escape, they pursu'd them with a mighty Army, in order to reduce them to their former Bondage: Whereupon their God, open'd a Passage for them in the Red-Sea, and drown'd all the Egyptians, so as not to leave a Man to relate the Fact; and then fed them with Bread from Heaven for the space of forty Years in the Wilderness of Sinai, a Place where no Man ever before cou'd dwell. And whithersoever they went afterwards they always conquer'd without the help of Bow, Sword or Shield; for their God fought for them, and overcame: And as often as they declin'd from the Worship and Service of their own God, to follow that of strange gods, their God gave them up to be a Prey to their Enemies; and upon their Repentance gave them Strength and Force to resist: So that at last they possess'd themselves of all the Cities and Towns, and Lands of the Chanaanites, the Pherezites, the Jebusites, the Hittites, the Hivites and the Amorites. And held the same until they prevaricated against their God; which they having lately done, their God deliver'd them up into the Hands of their Enemies, and many of them were carry'd away Captives: But they soon after repented, and did Penance for their Sins, and their God did restore them again: And now they possess these Mountains, and Jerusalem, where their Divine Worship is perform'd. Now therefore, my Lord, (contin'd *Achior*) enquire and see if there be any Sin or Transgression in this People against their God: For if there be, their God will deliver them into your Hands, but if there be not, we shall not be able to resist them: For their God will defend them, and we shall be the Scorn and Reproach of all the Earth.*

Judith 6

When *Achior* had made an End of his Discourse, *Holofernes* and all his Captains were so enrag'd at these High Commendations of the *Israelites*, that they were ready to tear *Achior* to Pieces. What, says *Holofernes*, dost thou Prophesie unto us, that the People of Israel shall be defended by their God? That thou mayest know, that there is no other God but *Nabuchodonosor*, thou shalt go and be join'd to the *Israelites*; and when I have slain them, my Sword shall pass thro' thy Body also, that thou mayest prove and see that *Nabuchodonosor* is Lord of all the Earth. And having so said, he order'd his Guards to bind *Achior*, and to deliver him into the Hands of the *Jews* in *Bethulia*.

Accordingly they carry'd away *Achior* towards the Town: But as they drew near the Mountains, they discover'd a party of the *Jews* that was superior in number to them: Whereupon they turn'd a little out of the way, left *Achior* bound to a Tree, and return'd to their Camp. *Achior* was not long there when the said Party came to him, loos'd him, and brought him into the City; where he related all the Words of *Holofernes*, and of his Captain, as also upon what account they left him bound.

Then all the People fell on their Faces, *Adoring the God of Israel, and putting up Prayers and Supplications to him, Fasting and Weeping all that Day*: And at Night assembling together, both Priests and People, they pass'd the same in *Prayers and Tears*.

Judith 5. *Holofernes*, in the mean time, surrounded the City, and stopp'd all the Fountains and Aqueducts by which *Bethulia* was water'd: So that after Twenty Days time, the People began to want Water, and to exclaim against *Ozias* the Governor of the City, for not submitting to *Holofernes*, praying him to open the Gates that they might deliver themselves up, and not perish. *Ozias* hereupon spoke to the People with Tears in his Eyes, and pray'd them to wait only five Days longer, and that in case the GOD of *Israel* had not sent them Relief by that Time, he would do as they desir'd.

Judith 8. In those Days there was a certain Widow in *Bethulia*, whose name was *Judith*: She had been Wife to one *Manasses*, who left her much Wealth, and great Stocks of Sheep and Oxen, and withal she was exceeding Beautiful, and (which created her much more Respect and Esteem) very Godly and Virtuous: For during the space of Three Years and Six Months, that she had been at this time a Widow, she retir'd with her Maids into a secret Closet in her House, put on Sackcloth, Fasted every Day except the Sabbaths, and the New-Moons, and the Feasts of the House of *Israel*; and spent her Days in Prayers and Supplications to the GOD of Heaven. This Holy Widow having understood, that *Ozias* and the People of *Bethulia* had limited a Time to GOD's Mercy, sent for two of the chief Priests, whose Names were *Chabri* and *Charmi*, and spoke to them (and to *Ozias* the Governour, who it seems came with them) after this manner.

What is the matter that Ozias shou'd consent to deliver the City into the Hands of the Assyrians, if Relief come not in five Days? And who are ye, that ye shou'd thus tempt the Lord? Such Deeds do not move God to Mercy, but rather stir him up to Anger, and kindle his Wrath. Ye have put Bounds to his Mercy, and appointed a Day at your Will: But forasmuch as God is Patient, let us repent for this thing, and with Tears in our Eyes beg his Pardon: For God is not to be threaten'd like Man, nor will his Anger be kindled like the Sons of Man. Let us therefore humble our Minds, and with an humble Spirit serve him, and say with Tears: As thy Will is, so let thy Mercy be shewn unto us: That as our Hearts are troubled at the Pride of our Enemies, so we may glory in our Humiliation. For we have not follow'd the steps of our Fathers, who have forsaken their God, and have ador'd strange gods; for which they were deliver'd up to their Enemies, to the Sword, to Spill, and Confusion: But as to us, we have no other God but him. Let us therefore with Humility wait for his help, and he being our Lord and God will requite our blood at the Hands of those that afflict us. And will humble all the Nations that rise against us, and bring them to Confusion. And now, Brethren, since ye are the Priests of the People of God, and that their Souls depend upon you, raise up their Spirits with your Words, that they may remember how our Fathers were prov'd, that it might appear whether they did truly Worship God. Tell the People that they ought to remember how our Father Abraham was try'd, and by many Tribulations prov'd to be God's Friend. So Isaac, so Jacob, so Moses by many Tribulations were found faithful. Whereas they who bore Tryals and Afflictions with Murmurings and Complaints against the Lord, were for their impatience, destroy'd by the exterminating Angel, and

by fiery Serpents. Let us not therefore revenge upon our selves the things we suffer, but look upon those light afflictions coming from the Hands of God, as a means to correct and amend us, but not to destroy or ruin us.

Judith having thus ended her Discourse, Ozias and the Priests answer'd, and said : *All that thou sayest are true, and thy Words are without Reproach : Pray therefore for us : For thou art an holy Woman that feareth God.* Then said Judith unto them : *As ye know that the Words which I spoke are from God, so try whether the thing which I determin'd be from him also, and pray that God may confirm my Resolution : Ye shall stand at the Gate this Night, and I will go out with my Maid ; but ye must ask no Questions, nor pry into my Designs ; and until I tell you, let there be nothing done but Prayers and Supplications for me.* And having so said she dismiss'd them, and went into her Closet, put on Sackcloth and Ashes, prostrated her self before the LORD, and pray'd most earnestly for a considerable time, begging him to deliver his People, to confirm her Counsels, and strengthen her Hand. Then she arose, wash'd her Body, and Anointed her self with excellent Myrrh ; put on her fine Clothes, platted her Hair, put Sandals to her Feet, a Miter on her Head, Bracelets on her Arms, and Jewels and Pendants in her Ears, to all which GOD added much Splendor, because this decking (saith the Sacred Text) did not proceed from Lust, but true Virtue ; put on her Maids Back a Vessel with Wine, and another with Oil, some Pulse, and dry'd Figs, and Bread and Cheese ; and so went to the Gate of the City, where she met Ozias and the Priests, who were as much astonish'd at her extraordinary Beauty, as at her design of going into the Enemies Camp in that Equipage ; but said nothing to her, only pray'd earnestly that God might prosper her Counsels. Judith having gone out of the City was early in the Morning taken by the Scouts of the Assyrians, who admiring very much her Beauty, ask'd who she was, and whence she came ? To which Judith answer'd, that she was an Hebrew, who had fled out of the City, knowing that it wou'd be destroy'd and plunder'd by them ; because they did not yield and submit to their Power : Adding withal, that she was going to the General of their Army, to discover the Secrets of her People, and shew him how he may take the Town without the Loss of a Man. The Scouts hearing these Words led Judith immediately to Holofernes his Tent, and related what they had heard her say. And being brought in before Holofernes, who sat under a rich Canopy beset with Jewels and Precious Stones, she cast her self at his Feet. Holofernes no sooner beheld her Face but he was so smitten with her Beauty, that he order'd his Servants to take her up, bidding her to take Courage, and assuring her, he never did intend to injure or hurt any, but such as refus'd to obey the great Nabuchodonosor ; desiring her withal to tell him, what induc'd her to come over to them. Then Judith expos'd what she had laid up in her thoughts. Lay hold, said she, on the Words of thy handmaid : For if thou wilt follow her Words the Lord will perfect the Work in thine Hands. And having pass'd a great many Complements upon the Grandeur and Power of Nabuchodonosor, she added : What Achior had said unto thee is no Secret, nor is it unknown what thou hast order'd shou'd happen unto him. For it is manifest, that our God is highly provok'd by the Sins of the People, that he has charg'd his Prophets to declare unto them, that he will abandon them : And even now they continue to transgress his Laws : For since you have cut off their Water, they slay their Cows and Oxen, and drink their Blood, a thing so expressly forbidden by our God. Since therefore they thus transgress, it is certain they

Judith 12.

are given up to Destruction. Which I your Handmaid having understood, flew away from them, and the Lord sent me to tell the same unto thee. For I, Thy Handmaid, do still worship God, even here with thee : And I pray I may have leave from time to time to go out to pray to my God, and he will tell me when he shall return their Sins upon them, which I will tell unto thee, and bring thee thro' the middle of Jerusalem. And thou shalt have Israel like Sheep that have no Shepherd, and not so much as a Dog shall bark at thee. This artful Discourse was so agreeable to Holofernes, and to all his Officers, that they said to one another : There is not such another Woman on Earth, either in Beauty or Wisdom. Then Holofernes commanded Judith to be lodg'd in his Treasury, and to be served with his own Meat. But Judith refused to eat of his Meat, alledging that it wou'd offend her God, shou'd she eat of Meats that were forbidden by his Laws ; but, said she to Holofernes, I will eat of the Meat which I brought with me. But what shall we do with thee, answer'd Holofernes, when the Meat which thou broughtest with thee is spent ? As thy Soul liveth, reply'd Judith, the Meat which I brought will not be spent until GOD shall do the Things which I have conceived in my Mind. So Holofernes order'd his Servants to bring Judith to a Tent prepared for her, and to let her go out and in, whether by Night, or by Day, as often as she wou'd.

Judith 13.

On the fourth Day after, Holofernes made a great Feast for his Officers, and order'd one of his Eunuchs, whose Name was Vagao to go to Judith, and to endeavour to perswade her to come freely and cohabit with him. Vagao went accordingly, and made her a fine Speech to that purpose : To which Judith answer'd ; *Who am I that I shou'd gainsay the Will of my Lord ? I will do all that shall seem good in his Eyes.* And having so said, she dressed herself, went in to Holofernes and stood before him. Holofernes at the sight of Judith was so smitten with her Beauty, that his Heart thook within him ; and having pray'd her to drink (which she did of the Wine her Maid had brought with her) he drank so much Wine himself, that he was carried dead Drunk to his Bed. Then all his Servants and Attendants withdrew, and left Judith alone with him in his Tent. Judith finding now a fit opportunity of executing her Design, order'd her Maid to stand without the Door of the Tent and to watch. Then she silently wept, and put up this Prayer to Heaven : *Strengthen me, O Lord God of Israel, that Thou mayest protect Jerusalem as Thou hast promised ; and that I may perfect the Work, which I believe may be done by thine Assistance.* And having so said, she took the Cymetar that hung at Holofernes's Bed's Head, and drew it out of the Scabbard ; and with one Hand held Holofernes by the Hair of his Head, and having said again : *Strengthen me, O Lord God, in this hour ;* she struck him twice in the Neck, and cut off the Head. Which done, she took from his Body the Canopy that was over his Bed, put his Head in a Pouch, gave it to her Maid, and went out of the Tent ; and all the Camp being still she passed thro', and the Centinels, who used to see her go out and come in early and late before, suffer'd her and her Maid to pass asking no Question.

So Judith came to the Gates of Bethulia, and spoke with a loud Voice, bidding the Guards to let her in. The Guards, who knew the Voice of Judith, ran immediately, open'd the Gates for her, and sent for the Priests and the People, who came all flocking to see Judith, of whose return they began to despair ; and having got Torches and Lights, Judith stood upon a Eminence, and spoke to them after this manner : *Praise ye the Lord our God*

God, who hath not forsaken those that put their trust in him, but hath by me his Handmaid fulfill'd the Mercies which he hath promis'd to the House of Israel; and hath slain by my Hands this Night the Enemy of his People. And having so said, she produc'd the Head of Holofernes, and expos'd it to their View, adding : Behold the Head of Holofernes, the Captain General of the Army of the Assyrians, and behold the Canopy under which he lay in his drunkenness, in which the Lord our God smote him by the Hands of a Woman. Blessed be the Lord, for his Angel hath preserv'd me as I went hence, while I continu'd there, and as I came hither; and hath not suffer'd me to be defil'd, but without being polluted by Sin hath brought me back with Joy and Victory in my Escape, and in your Deliverance. Confess ye therefore to him for that he is Good, and that his Mercy endureth for Ever.

When Judith had made an end of her Discourse, 'tis not to be express'd how great was the Joy of the Priests and People, nor how many Blessings, and Praises, and Commendations they heap'd upon her; and even Achior, who, when he saw the Head of Holofernes was like to die for Joy, bless'd and prais'd Judith, renounc'd the Religion of his Fathers; was Circumcised, and became a Jew.

Then Judith spoke to Ozias, and to the Officers, and bid them put the Head of Holofernes upon a Stake on the Walls of the City, and go out early in the Morning with all their Forces towards the Camp of the Enemy, assuring them that the Assyrians wou'd flee from them; and that the LORD wou'd deliver them into their Hands. Ozias fail'd not to execute all the Commands of Judith; and as he drew near to the Assyrians, by the break of Day, at the Head of his Army, the Enemies Scouts ran towards the Tent of Holofernes, and acquainted the Captains and Officers with what they had seen. These order'd Vagao the Eunuch to go and awake Holofernes; but when he went in to the Bed Chamber, he found his Body with ut a Head, besmear'd with Blood. This being soon made known to the chief Captains and Commanders of the Assyrian Army, and they themselves seeing it with their Eyes, their Hearts panted, and were seiz'd with intolerable Fear and Trembling; and having sought for Judith in her Tent, but not finding her, they cry'd aloud : One Hebrew Woman hath confounded the House of Nabuchodonosor ! Behold Holofernes lyeth on the Ground and his Head is not upon him. This Cry being soon spread over the Camp put them all in such a Consternation that every Man without acquainting his Fellow took to his Heels and fled. Ozias perceiving the Terrible Consternation and Disorder in which the whole Camp of the Assyrians fled away, pursu'd them with his Men in good Order, and slaughter'd as many as he cou'd overtake; and even dispatch'd Messengers to all the Cities round about, ordering all the Youth that were able to bear Arms to fall upon them : So that the Assyrians were slaughter'd on every side until they left the Confines of the Land of Israel.

Then the People of Bethulia went out into the Camp of the Assyrians, where they found so much Plunder and Booty, Gold, Silver, Pretious Stones, Clothes, Silks, Cows, Horses, Sheep, Oxen and Provisions, Armour and Arms, that they cou'd scarce carry all the Spoil into the City in thirty Days. When the News of this great Victory came to Jerusalem, the High Priest Abiabim alias Jacim came with all his Priests to Bethulia to see Judith, and heap'd many Blessings upon her, complimenting her in this manner, *Tu Gloria Jerusalem, tu laetitia Israel, tu honorificentia populi vestri* Thou art the Glory of Jerusalem, the Joy of Israel, the Honour of

of our People. So *Judith* after giving due Praise and Thanks to GOD and sending her Gifts and Presents to *Jerusalem* to have *Eucharistical* Sacrifices offer'd in the Temple for this mighty Deliverance, spent the rest of her Days in Widowhood in her Husband's House; and having liv'd to the Age of one hundred and five Years, dy'd and was bury'd with her Husband *Manasses*, and (which was a great Mark of GOD's favour to her) there was neither War nor Disturbance in all *Israel* during the rest of her Life, nor in many Years after.

I had said before, that this Heroick Action of *Judith* happen'd in the sixteenth Year of the Reign of *Manasses* King of *Juda*, and I think, that many Reasons evince the truth thereof.

First, the whole History of *Judith* is very well consistent with this Time: For *Manasses* reign'd in all fifty five Years; his Son *Amon*, two Years; and *Josias* the Son of *Amon*, one and thirty Years; which make in all 88 Years. Now from the time *Manasses* came back from his Captivity there was neither War nor Disturbance in *Israel*, until the Death of *Josias*, as we read in the 4th Book of Kings. Let us then suppose that *Manasses* return'd in the 16th Year of his Reign, that *Judith* was forty Years Old when she went to *Holofernes*; which may very well be, considering that many Women in our own Days, preserve the Bloom of their Youth and Beauty to that Age. Now from the sixteenth Year of the Reign of *Manasses* unto the Death of *Josias* there efflux'd seventy two Years, out of which Number take sixty five Years for the rest of the Age of *Judith*, and there will remain seven Years, to answer the many Years after, mention'd in the Book of *Judith*.

Secondly, The Conquering and Subduing of *Mesopotamia*, *Syria*, *Cilicia*, *Apamea*, &c. by *Holofernes*, and his sitting down before *Bethulia*, together with the rest of the Things related in the History of *Judith*, is not consistent with any other time than that of the Reign of *Manasses*: For (to omit the shortness of the Reigns of the succeeding Kings, and the almost continual Wars that were in the Land of *Israel*, from the Death of *Josias*, unto the Captivity of *Babylon*) all these Countries, *Mesopotamia*, *Syria*, *Cilicia*, &c. were in subjection to the *Assyrian* and *Babylonian* Kings; as all the Ancients agree, from the Reign of *Manasses*, unto the Time of *Darius*, when the *Assyrian* Monarchy came into the Hands of the *Medes* and *Persians*, a little before the return of the *Jews* from the Captivity of *Babylon*; and from that time forth, there was never a King either of the *Medes* or *Persians*, or of the *Assyrian* Monarchs, surnamed *Nabuchodonosor*: Consequently *Holofernes* the chief Captain of *Nabuchodonosor* cou'd not have Conquer'd the said Countries at any other Time than that of the Reign of *Manasses*.

Thirdly, The Children of *Israel*, or the *Jews*, were so weak for many Years after the Captivity of *Babylon*, that they were not able to resist any King, much less the great *Nabuchodonosor*, until the *Assyrian* Monarchy was torn to Pieces after the Death of *Alexander* the Great, or rather, as I may better call it, the Monarchy of the *Medes* and *Persians*: It being seldom call'd the *Assyrian* Monarchy, since the Reign of *Cyrus*.

Lastly, It is said *Judith* 1. 5. that *Nabuchodonosor* Reign'd in the great City *Ninive*: Now it is certain, by all Historians, as well Sacred as Profane, that none of the Kings of the *Medes* and *Persians* did ever Dwell in *Ninive* since the Captivity of *Babylon*; but either in *Susa*, *Babylon*, or *Ecbatana*. Consequently the Things contain'd in the sacred Book of *Judith*, must have happen'd before the said Captivity. And, since the same can by no means agree with the Reign of any other of the Kings of *Juda*, it is plain that

that they came to pass in that of *Manasses*. As to the Objections against this Opinion, they are easily solved.

1. It is objected, that there is no mention of *Manasses*, or of any other King of *Jerusalem*, in the Book of *Judith*. To which I answer, that *Manasses* did not much mind any other Business than that of Devotion and GOD's Service, since his return from *Babylon*, but cast all the care of the Government upon *Eliachim* or *Joachim* the High Priest, who was a great Statesman, even in the Days of *Ezechias*, as we read, 4 Reg. Cap. 18. And therefore the Book of *Judith*, which only relates Matters of Fact, makes no mention of *Manasses*.

2. It is said *Judith* 5. the *Jews* were lately return'd from Captivity. I answer, that the Captivity here mention'd is not to be understood of the last Captivity of *Babylon*; but of that of *Manasses*, and of the People that were carry'd away thither with him long before the last Captivity of *Babylon*: For neither the Temple nor the Walls of *Jerusalem* were built in a great many Years after this last Captivity, as we read in the Books of *Esdra*s; which yet the Book of *Judith* supposes to be at that time standing, and *Jerusalem* well Fortify'd, and in a condition to sustain a long Siege.

3. It is objected that *Bethulia* was a City in the Land of *Nephtali* which did not belong to the Kings of *Juda*, but to the Kings of *Israel*, and was inhabited in the Days of *Manasses*, by the *Cutheans* sent by *Sabmanassar* to the Land of *Israel*, when he carry'd away the *Israelites* Captives to the Cities of the *Medes*.

I answer, 1. It is not certain that *Bethulia* was in the Land of *Nephtali*; on the contrary, it is probable that it was the same, which was call'd afterwards *Bethsura*, and lyes in the way between *Jerusalem* and *Syria* in the Land of *Juda*. 2. Suppose it was in the Land of *Nephtali*, yet it may very well be that the Pious King *Ezechias*, *Manasses* his Father, who had shaken off the Yoke of the Kings of *Assyria*, did recover the City of *Bethulia*, and many other Cities of the *Israelites*, out of the Hands of the *Cutheans*, who were in those Days very weak upon the great Divisions that happen'd in the *Assyrian* Monarchy, as we shall have Occasion to shew elsewhere; especially having a just Pretence to all the Land of *Israel*, as being the Inheritance of his Father *David*.

Now, that this was very feasible in those Days, appears by what *Josias*, *Manasses* his Grandson had done. For, as we read in the 4th Book of *Kings*, Chap. 23. he over ran all the Land of *Israel*, and destroy'd all the Altars and Idols which *Jeroboam* had erected at *Dan* and *Bethel*, and elsewhere, without any opposition from the *Cutheans* that we hear of.

Lastly, It may be objected, that if the things contain'd in the Book of *Judith* had happen'd before the last Captivity of *Babylon*, there wou'd be some mention of the same in the last Book of *Kings*, or in the last Book of *Chronicles*: Whereas there is no mention at all of what is said in the said Book in either of them.

To this I answer; that the Heroick Actions of *Judith* being perform'd at *Bethulia* and not in *Jerusalem*, were Recorded by some of the Priests or Prophets of *Bethulia*, who probably were Eye Witnesses of them. And forasmuch as they were so glorious, and the Deliverance so great, the Records thereof were laid up in the Archives of that City, as a perpetual Monument of this great Woman's Courage and Piety. So that it is not to be admir'd they are not Recorded in the Books of *Kings* or *Chronicles*, which are only Abstracts of the Books of the Days of the Kings of *Israel* and *Juda*, laid

laid up in the Archives of *Jerusalem*, where the Records of the Book of *Judith* were never laid up. Which is probably the reason why the *Jews* after the Captivity of *Babylon* did not receive the Book of *Judith* as Canonical Scripture, having receiv'd none as such that were then written but the Sacred Writings which they took along with them out of *Jerusalem*, when they were led Captives to *Babylon*; and afterwards only such other Books and Prophecies as were declar'd Canonical by their great *Sanedrim*; tho' at the same time they did always look upon that of *Judith* to be a Holy Book. But be that as it will, the Catholick Church in the Council of *Nice*, as *St. Jerom* informs us, receiv'd it as Canonical Scripture. Thus much concerning the History and Book of *Judith*. Let us now return to the Kings of *Juda*.

4 Kings 21. *Manasses*, as we said before, being dead and laid up with his Fathers, was succeeded by his Son *Amon*, who reign'd only two Years in *Jerusalem*. Of this Prince we only read, that he did evil in the sight of the LORD; that he restor'd the Idols and false gods, which his Father had set up in the Beginning of his Reign, and worshipp'd them; that his Servants conspir'd against him, and slew him in his own Houle; that the People of *Juda* did put to Death all those who had a Hand in his Blood, and set up his Son *Josias* to Reign in his stead.

4 Kings 22. *Josias* was but eight Years old when he began to Reign, and reign'd one and thirty Years in *Jerusalem*. He was a pious Son of an impious Father. He did that which was pleasing in the sight of the LORD, walking in the Steps of his Father *David*, declining neither to the Right Hand or Left from the Statutes and Ordinances of the GOD of *Israel*, but faithfully and religiously observing the same. In the eighteenth Year of his Reign he order'd *Saphan* the Recorder of the Temple to go to *Helcias* the High Priest, and to let him know that he wou'd have him to gather all the Money that was offer'd in the Temple, and to employ it in repairing the Temple, which was very much damag'd in the Days of his Father *Amon*. *Helcias* having receiv'd these Instructions, set Men to Work and repair'd the Roof, and the Breaches that were made in the Temple; and having found in the Temple the Book of the Law, he gave it to *Saphan*, and *Saphan* carry'd the Book to the King, and told him that *Helcias* had sent it to him. When *Saphan* had read the Book before the King, and the King had heard the Words of the Law of the LORD, he rent his Clothes, and in great Anguish of Heart, order'd *Helcias* the High Priest, and *Saphan* the Recorder, and several others to go and consult the LORD, and enquire what shou'd become of himself, of his People, and of all *Juda*, upon the Words of that Book: *For*, says he, *Great is the Wrath of the Lord; which is kindled against us: Because our Fathers have not hearken'd unto the Words of this Book to do all the things that are written concerning us.* Then *Helcias*, *Saphan* and the rest went to a Prophetess that was in *Jerusalem* whose Name was *Holda*, and related unto her the Words of the King; to which she made this Answer: *Go, and tell the Man that sent you: Thus saith the Lord God of Israel: Behold I will bring I will u on this Place, and upon all the Inhabitants thereof will I bring all the Evils that are written in the Book which the King of Juda hath read. Because they have forsaken me, and have Sacrific'd unto strange gods, provoking me with all the Works of their Hands: Therefore my Wrath shall be kindled against this Place, and shall not be quenched. But as to the King of Juda which sent you to enquire of the Lord, thus saith the Lord unto him: Because thine Heart was terrify'd, and thou hast humbled thy self before the Lord,*
when

when thou didst hear the Words which I spake against this Place, and against the Inhabitants thereof, namely, that they shou'd be amaz'd and accurs'd; and hast rent thy Clothes, and wept before me. I also have heard thee; and will therefore gather thee unto thy Fathers, and thou shalt be gather'd into thy Grave in Peace, and thine Eyes shall not see all the Evil which I will bring upon this Place.

When these Words of *Holda* were brought to *Josias*, he assembled all 4 Kings 23. the Priests, and the Elders of *Juda*, and all the People of *Jerusalem*, and brought them into the Temple, caus'd all the Words of the Law of *Moses* to be read in their Hearing, and made a Covenant with *GOD* protesting and declaring (as did the People also) that he wou'd keep all the Statutes, and Laws and Commandments of the *LORD* inviolably : And then betook himself to the extirpating of all sorts of Idolatry, and false Worship, not only out of *Jerusalem*, and the Land of *Juda*, but also out of all *Israel*. He destroy'd all the Groves and Altars of *Baal*, and of the Sun, the Moon and the twelve Signs in the *Zodiack*; for unto these did the People offer Sacrifice, as also the Abominable Idol of *Moloch*, where they us'd to consecrate their Children by Fire. He took away the Horses and Chariot which the Kings of *Juda* had consecrated to the Sun, burnt the Chariot, and cast the Ashes thereof into the Brook *Cedron*. He pull'd down the Altars, and destroy'd the Groves, which *Jeroboam* the Son of *Nabat* had made in *Bethel*, burnt dead Mens Bones upon the Altar, polluted and overturn'd it, as the Prophet had many Years before foretold, destroy'd also all the Temples and Idols, and Groves over all the Land of *Israel*, which was in those Days call'd the Land of *Samaria*; slew all the Priests of the High Places upon their Altars, and burnt their Bones upon the same : And having thus in his Zeal for the *GOD* of his Fathers, purg'd all *Israel* and *Juda* of all Idolatry, and false Worship, he return'd to *Jerusalem*, and commanded the *Passover* to be celebrated, after so Splendid and costly a manner, that from the Days of *Solomon* there was not so great a Sacrifice, nor so solemn a Service perform'd in *Jerusalem*. In a Word, there never was a King in *Jerusalem*, neither before nor after him, who adher'd to the *LORD*, and observ'd all his Laws, Statutes, Ceremonies and Commands, as did *Josias* : Notwithstanding the *Lord* turn'd not (saith the Sacred Text) from the Fierceness of his great Wrath, wherewith his Anger was kindled against *Juda*, because of all the Provocations wherewith *Manasses* had provok'd him; but was still resolv'd to remove *Juda* and *Jerusalem* out of his sight, as he had remov'd *Israel*.

In the last Year of the Reign of *Josias*, *Pharao Nechao* King of *Egypt* went up with a great Army towards the River *Euphrates* to fight against the King of *Affyria*. *Josias* having Intelligence hereof went to meet *Pharao*, and wou'd fight him; tho' *Pharao* desir'd him to desist, and declar'd he had no Quarrel to him; but *Josias* wou'd not hearken to any Remonstrances. So they fought, and *Josias* was Mortally wounded, and being carry'd out of the Field of Battle, dy'd at a Place call'd *Mageddo*, to the great Grief and Sorrow of all his People, especially of the Prophet *Jeremias*, who began to Prophesie in the 13th Year of his Reign; and did, in the Spirit, make doleful Lamentations upon the Fall of this Pious King.

Josias being thus dead, and laid up with his Fathers, was succeeded by his Son *Joachas*, whose Reign was but short and Evil : For in three Months after his Accession to the Crown, *Pharao Nechao* King of *Egypt* came up against him with a great Army, took him Prisoner, brought him

in Chains to *Egypt* where he dy'd, and set up in his stead, his Brother *Eliachim*, giving him the Name of *Joakim*, and causing him, and all the People of *Juda* to pay a vast Tribute.

4 Kings 24.

Joakim was twenty five Years Old when he began to Reign, and reign'd 11 Years in *Jerusalem*. He also did Evil in the sight of the LORD, after the manner of his great Grandfather *Manasses*, notwithstanding all the Preachings and Prophecies, and feeling Remonstrances, and Expostulations of the Prophet *Jeremias* admonishing and exhorting him and his People to turn to the GOD of their Fathers.

Of this Prince we only read, that *Nabuchodonosor* came with a mighty Army into the Land of *Juda* and made him Tributary to him; that in three Years after he rebell'd against *Nabuchodonosor*; that several Bands of Robbers, *Chaldeans*, *Sirians*, *Meabites* and *Ammonites* came into *Judea*, and ravag'd all the Land; that he slept with his Fathers, and was succeeded by his Son *Joachim* alias *Jechonias*.

This Prince reign'd only three Months, and that in Evil, after the manner of his Fathers, when *Nabuchodonosor* King of *Babylon* came with a Puissant Army, and besieg'd *Jerusalem*. *Joachim* being in no Condition to oppose him, went out of the City with his Wives and Mother, and his Officers, and gave himself up to the King of *Babylon*, who took him, his Wives, his Mother and his Officers, as also all the Treasures of Gold and Silver that were found in *Jerusalem*, together with ten Thousand Captives, carry'd all to *Babylon*, and appointed *Mathanias* his Uncle to Reign in his stead, changing his Name into that of *Sedecias*.

er. 20. 21.

Sedecias was one and twenty Years Old when he began to Reign, and reign'd eleven Years in *Jerusalem*. He also did Evil in the sight of the LORD, after the manner of his Fathers. In this King's Reign, the Prophet *Jeremias* did most earnestly exhort the People of *Juda* to do Penance for their Sins, and to turn to the GOD of their Fathers, denouncing the Woes and Miseries that were otherwise to come upon them; and even openly prophesying the utter Ruin and Desolation of their Temple and City, and the Captivity of the Inhabitants both of *Jerusalem* and *Juda*, protesting and declaring that they shou'd be led away to *Babylon*, and continue Captives for threescore and ten Years. But *Sedecias* and his Unfortunate People were so far from hearkening to the Words of *Jeremias*, that they did abuse him most grossly, tormenting him after an inhuman manner, and even *Sedecias* caus'd him to be shut up in a Dungeon, for presuming to Prophesy against *Jerusalem*.

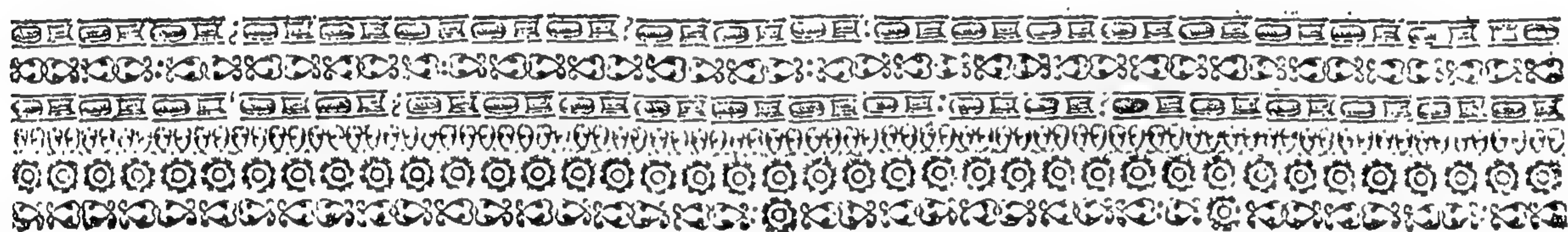
4 Kings 25.

In the 9th Year of the Reign of *Sedecias*, *Nabuchodonosor* having understood that *Sedecias* had revolted from him, came with all his Troops into the Land of *Juda*, and laid close Siege to *Jerusalem*; so as, that after two Years time the Famine was so great that most of the Garrison fled out of the City by Night together with *Sedecias* the King: But the *Babylonian* Army, having timely Notice thereof, pursu'd, and overtook him, dispers'd his Men, and brought him to *Nabuchodonosor*; who after he had expostulated with him upon his Ingratitude in revolting from him, caus'd all his Children to be slain before his Face, put out his Eyes, and led him in Chains to *Babylon*.

Then *Nabuzardan* the General of the *Babylonian* Army enter'd *Jerusalem*, burnt the Temple, the King's Palaces, and all the Houses in the City and Suburbs; took away all the Gold, Silver and Brass that were found both in the Temple and in the King's Palaces, together with all the Sacred Vessels

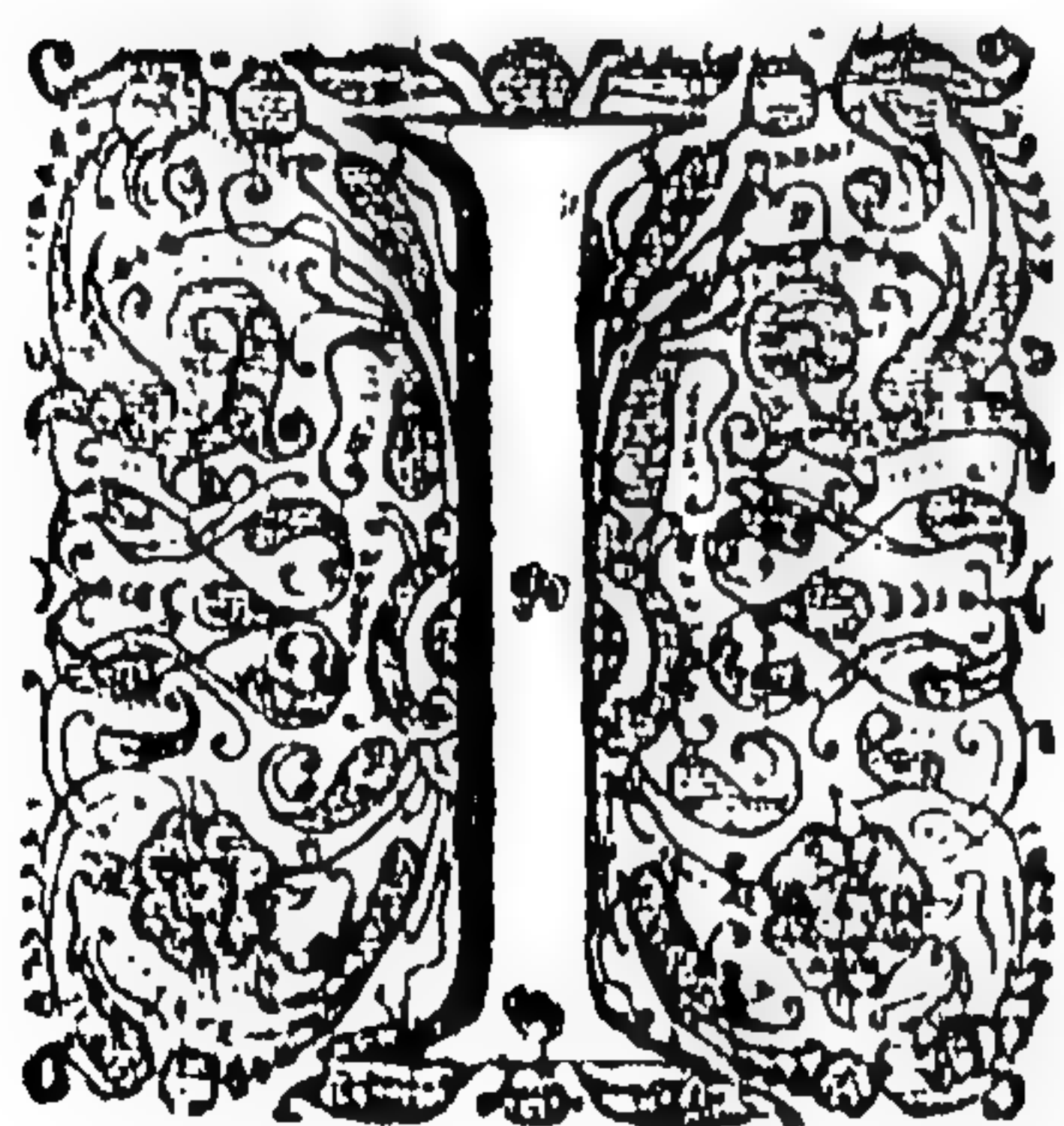
Vessels of the Temple ; raz'd the Buildings, threw down the Walls of *Jerusalem* and level'd all with the Ground ; brought away Captives the Men and Women of any Note or Distinction, and left only a few of the Dregs of the People over all *Judea* to dress the Vineyards and plow the Land ; and even these few poor People continu'd not long after them : For *Ismael*, one of the Royal Line of *Juda*, and some others, who had escap'd the Hands of *Nabuchodonosor*, having understood that *Godolia* was appointed Ruler over the People that remain'd came to him, and slew him and all the People that were with him, as well *Jews* as *Chaldeans*. Whereupon all the People both great and small (being apprehensive that the *Babylonians* wou'd kill them all, shou'd they stay in the Land) fled into *Egypt* ; whither also the Prophet *Jeremias* accompany'd them, leaving the Land of *Juda* to take a *Sabbath* or Resting Time of 70 Years.

Thus was GOD's Patience at last (as I may say) tir'd with the continual Sins and Abominations of *Juda* ; and thus did he after many Warnings and Threats deliver them up into the Hands of their Enemies, having no regard to the Temple made of Stone, when the living Temples of their Bodies, which ought to be Temples of the Holy Ghost, were polluted and defiled by Idolatry and many other Abominable Crimes. And here I shall put an End to the fifth Age of the World with respect to the Sacred History, and proceed to that of the Prophane of the same Age.



C H A P. III.

Of the Kings of Assyria and Babylon, from the 35th Year of the Reign of Laothenes, unto the 19th Year of the Reign of Nabuchodonosor, who destroy'd the Temple of Solomon.



Had said before, that the Foundation of *Solomon's* Temple was laid in the 36th Year of the Reign of *Laothenes* King of *Ninive* ; as also that we had no other account in Antiquity of him or his Successors to the Reign of *Sardanapalus*, but their bare Names and the Years of their Reign, which *Syn-cellus* preserv'd after *Africanus*, *Eusebius*, and other Ancient Historians : So that I can only give the same after him.

Laothenes then reign'd at *Ninive*, after the Foundation of the Temple was laid in *Jerusalem*, 10 Years, and was succeeded by *Pertiades*, who reign'd 30 Years : To *Pertiades* succeeded *Ophrateus* 21 Years ; to this *Ephceres*, 52 Years : To *Ephceres*, *Aeraganes* 42 Years ; To him *Concoleros*, who by the Greek Historians was call'd *Sardanapalus*, 15 Years.

This Prince came to an untimely End after this manner, as *Diodorus Siculus*, lib. 2. informs us. There was a certain Great Man, whose Name

was *Arbaces*, sent from the Province of *Media* to command the Troops which that Province sent yearly to *Ninive* to Guard the King. This *Arbaces* hearing that *Sardanapalus* led a sluggish effeminate Life among his Wives and Concubines, as did all his Predecessors from the Days of *Nimrod*, who extended the *Assyrian* Monarchy over all the best and greatest Provinces of *Asia*, and being curious to see whether what he had heard was so in effect, trimm'd himself, put on Woman's Clothes, and by the help of one of the Ladies of the Court was introduc'd into the Palace, where he saw the King among his Mistresses, clothed with a Purple Mantle like a Woman, spinning at a Distaff; and by the Care he took of painting his Face and plaiting his Hair, appear'd to him as unworthy to command so great a Monarchy, as any of the Women wherewith he convers'd. *Arbaces* seeing *Sardanapalus* in this Condition, conceiv'd a great Indignation against him, as scorning to be Subject to so effeminate a Man, and hereupon related the same to another Great Man, whose Name was *Belesis*, the Captain of the *Babylonian* Troops, who were also, in those Days, under the *Assyrian* Monarchs, or Kings of *Ninive*. *Belesis* having the repute of a great Astrologer, and being in hopes of advancing his own Fortune upon the Ruins of the Monarchy, gave easily into the Measures of *Arbaces*; and even assur'd him the Stars had prognosticated he shou'd be King of the *Medes*, and shou'd destroy the *Assyrian* Monarchy. Matters being thus concerted between them: *Arbaces* went back to *Media*, and excited the People to revolt, as did *Belesis* in *Chaldea* and *Babylon*; and having gather'd a great Army they march'd towards *Ninive*, where they met *Sardanapalus* (who it seems had Intelligence of their design) at the Head of as great an Army; and having join'd Battle, *Arbaces* and *Belesis* with their Troops were put to flight; but this was so far from discouraging them, that it only serv'd to exasperate them the more: For they fought a second, and even a third Battle, but were still worsted. The Rebel Army being hereupon mightily discourag'd, began to ascribe all their Misfortunes to *Belesis*, who, upon his pretended Knowledge of the Stars, had engag'd them in such a desperate design. But *Belesis* assur'd them, that at the next Engagement they shou'd be Victors, and carry all before them: And having understood that there was a great Reinforcement of *Bactrians* coming to join *Sardanapalus*, *Belesis* and *Arbaces* with the Remains of their Army went to meet these *Bactrians*, and perswaded them to join with their Forces, in order to shake off the Yoke of the cowardly effeminate *Assyrians*. So *Arbaces* and *Belesis* being sufficiently recruited by the Addition of these Troops, set upon *Sardanapalus* as he sat drinking and revelling in his Camp for Joy of his Triple Victory, made a horrible slaughter among his Men, and forc'd himself to fly for his Life into *Ninive*, where they closely besieg'd him for three Years.

Sardanapalus did not all this while apprehend any Danger for himself or the City, considering the great strength of the Garrison and of the Walls, having sufficient Provision in the Town for many Years, and withal relying upon an Old Prophecy, importing that *Ninive* wou'd never be taken until the River *Tigris* shou'd declare it self to be its Enemy; but observing, in the third Year of the Siege, that the *Tigris* did so swell and overflow its Banks by the great Rains which fell in the Winter, that it threw down a great part of the Walls, he began to despair of being able to hold out much longer: So (that he might not fall into the Hands of his Enemies) he caus'd a great Tower to be built made of Wood in an open Place in the City,

City, of four hundred Foot high, and of as many in circumference; brought into this Tower one hundred and fifty Golden Beds, and as many Tables of the same Mettle, ten Millions of Gold in *Specie*, and an hundred Millions of Silver, all his Jewels, and Pearls and Purple, together with all his Wives and Concubines; and then shut himself up with all these in the Tower, having first Administer'd an Oath to some of his faithful Eunuchs, to whom he had imparted his design, to set Fire to the Tower, so soon as he shou'd go into it. These Eunuchs fail'd not to perform their Promise, so that *Sardanapalus* with all his Wives and Concubines, and all his Treasures were consum'd in the Flames of this fatal Pile.

Arbaces soon after entred the City by the Breach which the *Tigris* had made in the Walls, and was Proclaim'd King of the *Medes*, leaving the Government of *Babylon* in the Hands of *Belsis*, in consideration of the good Services he had done him in shaking off the Yoke of the *Assyrians*. Thus the Line of *Belus* and *Ninus*, after an uninterrupted Series of 1460 Years, lost the Supreme Power of the *Assyrian* Monarchy in the Person of the unfortunate *Sardanapalus*; and thus did that same Monarchy fall into the Hands of *Arbaces*, who gave a Beginning to the Grandeur to which the *Medes* and *Persians* arose in Process of Time, as we shall see hereafter. This great Revolution happen'd in the Reign of *Joram* King of *Juda*, as will appear by comparing the Chronological Tables of the *Assyrian* Kings, with those of the Kings of *Juda*; and when *Ariphron* was the ninth Archon, or Governour of *Athens*; as *Eusebius* and *Synceus* inform us, in *Chr. negraphea*, pag. 185. *Hujus Ariphronis tempore, sublato Sardanapalo, Regnum Assyriorum deletum est, ut omnes consentiant*; 110 Years before the first Olympiad, in which *Coelus* carry'd the Prize; and 886 Years before the Birth of CHRIST.

Euseb. Synce. in Chron. pag 185.

Didorus Siculus, *Herodotus* and *Ctesias* give us the Names and the Years of the Reigns of the Kings of the *Medes* unto the Reign of *Cyrus*, who subjugated, in a manner, all the East, and brought both the *Assyrian* and *Babylonian* Monarchies under Subjection; and are as followeth.

Diod. Lib. 2. Herod. Lib. 1.

Kings of the *Medes*.

	Years.
<i>Arbaces</i> reign'd	28
<i>Mandanes</i>	50
<i>Sosarmes</i>	30
<i>Attecamis</i>	50
<i>Cardiceas</i>	22
<i>Artus</i> , alias <i>Dejoces</i>	53
<i>Phraortes</i>	22
<i>Ciaxes</i>	40
<i>Aspiages</i>	38
<i>Cyrus</i>	29

But so far as the *Ninivites*, or *Assyrians*, did soon shake off the Yoke of the *Medes*, as did also the *Chaldeans* or *Babylonians* in the next Century after; and that the Acts of many of the *Assyrian* and *Babylonian* Kings, that reign'd in *Ninive* and *Babylon*, after the Death of *Sardanapalus*, are interwoven with the Sacred History, and frequently mention'd in

Scripture, it will be requisite to give a brief Account of these Kings, and to shew by what means they came to recover their Liberty.

Script. in
Gen. 10. 12
13.

The tow'ring *Nimrod* and the proud Inhabitants thereof being sorely oppressed by *Abimelech* King of the *Medes*, no sooner heard of his Death, but they revolted and set up a Prince of their own, whose Name was *Ninus*; hoping, that as *Ninus* the Husband of *Semiramis* was the Man that rais'd the *Assyrian* Monarchy to so great a Power, the second *Ninus* shou'd restore it to its former Grandeur. That this Prince's Name was *Ninus*, we have attested by *Cyprian*, related by *Eusebius* and *Suetonius* in these Words: *Ad Nino Chaldaicum Principium fecimus, & ad Ninum usque deduximus, qui Regem esse legitur in Sardanapalum.* But however the *Nimrodites* might be deceived in their Hopes of the second *Ninus*; yet it is certain his Successors did raise the *Assyrian* Monarchy to a vast Power, wrested the City of *Babylon* out of the Hands of the *Chaldeans*, and sorely oppressed the Children of *Israel*, as we have seen before in the Sacred History.

Script. in
2 Kings 17. 21.

Now how many Years this second *Ninus* did Reign, or who did immediately succeed him, is nowhere recorded that I could find: I am however inclin'd to believe, by what *Herodotus* writes, that *Sacchabar* and *Tigath*, were two of his Successors. And as to the Kings who succeeded these, the Scripture and the Canon of *Ptolemy* furnish us with their Names, and with some of their Actions. The First of them we find mention'd in Scripture was call'd *Phal*. This Prince, as we read in the 4th Book of *Kings*, 15. 19. came into the Land of *Israel*, and *Manahem* gave him a Thousand Talents in Silver on Condition he wou'd give his Assistance in establishing him in the Kingdom of *Israel*, which he had usurp'd a little before. After *Phal* reigned *Thagathphalasar*, of whom we read thus, 4 *Kings*, Chap. 16. *Achaas King of Judah sent Messengers to Thagathphalasar King of Assyria, saying: I am thy Servant and thy Son: Come and save me out of the Hand of the King of Syria, and out of the Hand of the King of Israel, who rise up against me.* The *Thagathphalasar* having receiv'd these Messengers and a great Present, even all the Gold and Silver that was in the Kings Treasury and in that of the Temple, as the Scripture saith; came with a great Power to *Damascus*, ravag'd all the Country, took *Damascus*, put *Rasab* the King to death, and carry'd away the Inhabitants of *Damascus* Captives into *Assyria*. After the Death of *Thagathphalasar* succeeded *Salmansar*. This is he of whom we read 4 *Kings*, Chap. 17. that *Salmansar* King of *Assyria* came up to *Samaritan*, and after a Siege of three Years, took it and carry'd away Captives both the King and all the Inhabitants of the Land of *Israel*, and plac'd them in the Towns of *Hala* and *Habor*, Cities of the *Medes*, which he, or some of his Predecessors had recover'd from the Kings of the *Medes*. *Salmansar* was succeeded by his Son, the famous *Sennacherib*. This Perfidious Prince, as we read in the 4th. Book of *Kings*, Chap. 18 and 19. came with a Prodigious great Army into the Land of *Juda*, in the Days of the Pious King *Ezechias*; and being puff'd up with Pride, did not think it worth enough to besiege *Jerusalem*, but wou'd, at the same Time, take *Lachish*, a City belonging to the King of *Egypt*. *Ezechias* King of *Jerusalem* being sensible how unequal he was to so mighty a Power, sent Ambassadors to *Sennacherib* at his Camp near *Lachish*, begging him to forgive what was past (for it seems he refus'd to pay him Tribute as his Father had done) and that for the future he wou'd bear whatever Burden he shou'd lay upon him. *Sennacherib* hereupon exacted a Tribute of three hundred Talents of Silver, and 30 Talents of Gold; and having receiv'd this vast Sum,

perfidiously sent an Army under the Command of one of his great Captains call'd *Nabfaces* to besiege *Jerusalem*, whilst he himself sat down before *Lachish*. But the GOD of *Israel* who saw his Perfidy, and had a regard to the Piety of the holy King *Ezechias*, sent his Exterminating Angel, who, in one Night destroy'd one hundred and eighty five Thousand Men in the Camp of the *Assyrians*: So that *Sennacherib* was forc'd, to his Shame and Confusion, to raise his Siege at *Lachish*, and return to *Ninive*, where, in a few Days after, two of his own Sons call'd *Adramelch* and *Sarassar*, as he was worshipping his false gods in the Temple of *Nesroch*, Murther'd him, and fled to *Armenia*, leaving his third Son *Assaradon* to succeed him.

About 67 Years before *Assaradon* came to the Crown of the *Assyrian* Monarchy, the *Chaldeans* or *Babylonians* shook off the Yoke of the Kings of the *Medes*, who had held *Babylon* in Subjection from the Days of *Abac*, unto this Time; governing the *Babylonians* by a Viceroy or Tributary King: And soasmuch as this Revolution was very considerable, and that the Knowledge thereof gives a great deal of Light into the History of those Times, it will be requisite to give an Account of the same.

In the Days of *Artaxerxes* King of the *Medes*, there was a cert in Governor or Viceroy at *Babylon* whose Name was *Nanibre*, as *Nich. Damascenus* informs us. This *Nanibre* affronted a certain *Persian* Lord, call'd *Parfondas* after an outrageous Manner. *Parfondas* hereupon Complains of *Nanibre* to the King, who promis'd to see Justice done to him, so soon as he shou'd go to *Babylon*: But *Nanibre* gain'd the favour of one of the Kings Eunuchs with Presents and sweet Words so effectually, that when the King was come to *Babylon* the matter was stifled, and no Justice done to *Parfondas*. This did so enrage *Parfondas* that he Murther'd *Nanibre* and the Eunuch, and made his Escape to the Country of the *Cadusians* near the *Casian* Sea; where having expos'd the Subject of his flight, and the Affront put upon him, he excited them to revolt, and to shake off the Yoke of the *Medes*. The *Cadusians* being willing enough to recover their Liberty, were glad of such an Opportunity, and therefore gave readily into all the Measures of *Parfondas*, making a cruel and bloody War upon the *Medes*.

The *Babylonians* seeing the Empire of the *Medes* fallen in this manner, and having the Example of the *Amorites* and of the *Cadusians* before their Eyes, resolv'd not to slip this Opportunity of shaking off the Yoke of the *Medes* also. Wherefore they chose a King for themselves, a Prince of their own Nation, whose Name was *Nabonassar*, recover'd their Liberty, and held the Crown of *Babylon* in the Line of this Prince for about the space of seventy six Years under ten Kings, whose Names are insert'd in the Canon of *Ptolemy*.

Nabonassar was very much celebrated by the *Greeks* in ancient History. For they began to compute the Time from the Beginning of his Reign, calling it the *Era* of *Nabonassar*. As to any thing else of his Actions, or of those of his Successors, there is little or nothing Recorded of them worth our Notice: I shall therefore Name only the last, viz. *Merodoch Baladan*. This was he who sent Ambassadors to *Ezechias* the pious King of *Jerusalem*, to congratulate him upon his recovery of his Sicknels, as we read in the 20th Chapter of the 4th Book of Kings.

In this King's Reign *Assaradon* came from *Ninive* with a powerful Army, besieg'd *Babylon*, took it, and reduc'd the *Babylonians* to their former Subjection to the *Assyrian* Monarchs; and not content herewith, he extended his Conquests a great deal farther: For his Army went to *Jerusalem*, and

Excerptis
Vat. 12.
427.

and brought *Manasses* the wicked King of *Juda* in Chains and Fetters to *Babylon*, as we read in the 2d Book of *Chronicles*, Chap. 23.

After the Death of *Assaradon*, his Son *Saosdochim*, who, in Scripture, is call'd *Nabuchodonosor*, succeeded him in *Ninive*, as the Canon of *Ptolemy* tells us. This is he that fought and defeated, in the Plains of *Kagan*, *Aspaxad* the King of the *Medes*, the same who had Built and Fortify'd the City call'd *Elatbanis*, as we read in the Book of *Judith*; and who was by the *Greek* Historians call'd *Dejoces*. *Nabuchodonosor*, alias *Saosdochim* being puff'd up with this great Victory, resolv'd to subdue all the Earth, and to bring all Kings and Princes under his subjection. In order hereunto he sent forth a prodigious great Army of Horse, and Foot, and Chariots from *Ninive* and *Babylon*, under the command of *Holofernes*, charging him to kill and destroy all Kings and Princes, to ravage and burn all Cities and Towns that wou'd not obey and acknowledge *Nabuchodonosor* for their Lord and Master. *Holofernes* set out upon this Expedition, and having ravag'd *Cilicia*, *Syria*, *Apamea*, and several other Great and Rich Provinces, sat down before *Bethulia*, in the Land of *Israel*, where *Judith* cut off his Head, and dispers'd his great Army, as is at large set forth in the Life of that Heroine.

After *Saosdochim*, there was but one King that Reign'd at *Ninive* whose Name was *Cinladan*, whom *Poly-Histor* calls *Sarac*. This Prince had the same Fate with *Sardanapalus*; for *Nabopolassar* the Governour of *Chaldea* and *Babylon* revolted from him, and by the help of the Troops of *Phraortes*, King of the *Medes*, defeated him in Battle, and belieg'd him afterwards in *Ninive*. *Cinladan* seeing himself reduc'd to the last extremity, put fire to his Palace, and to all the City, and perish'd in the Flames. Thus ended at last the Grandeur of the great City *Ninive*, that was for so many Ages, the terror of the World, and the proud Mistress of the *Assyrian* Monarchy; after a great many Warnings and Admonitions of the Prophets of the Lord, especially of the Prophet *Jeze*, at whose Preaching it was once before preserv'd from ruin, by its doing Penance; but soon after felt the revenging Hand of GOD (for relapsing into its former Sins) so utterly, that it is scarce known now where it stood.

Nabopolassar having thus overthrown *Ninive*, transferr'd the *Assyrian* Monarchy to the *Babylonians*, and was succeeded by his Son *Nabuchodonosor* the Great, who was call'd *Flagellum Dei*. This was he as we read in the last Book of Kings, Chap. 24. that took from *Pharaoh* King of *Egypt*, all the Land that was from the Banks of *Egypt* to the River *Euphrates*, as also that carry'd away Captive to *Babylon*, *Joachim* King of *Juda*, that set up *Sedecias* in his stead, and that carry'd away the same *Sedecias* in eleven Years after, with all the *Jerusalem* Captives to *Babylon*, that burnt the Temple of *Solomon*, and all *Jerusalem*, carry'd away all the sacred Vessels, raz'd the Walls of the City; and levell'd all to the Ground. It was he also that carry'd away the Prophet *Daniel* among the Captives who were brought to *Babylon*, together with *Joachim* King of *Juda*, *Daniel* being then but a young Boy. And soasmuch as the GOD of *Israel* did work wonderful things by the Hands of this Prophet, and by those of his Companions, it will be requisite to give a brief Account of them in this King's Reign, and in the Reign of his Successors.

When *Nabuchodonosor* had brought *Joachim*, alias *Jechonias* to *Babylon*, together with his Children, and the Children of many other Men of Quality, he order'd the Master of his Eunuchs to chuse out among Them such Boys as were fair and spotless, and promised Wisdom and Knowledge; that

that they might be taught the Letters and Language of the *Chaldees*, in order to fit them for waiting upon his Person in his Palace, and appointed them to be fed with his own Meat, and with the Wine whereof he Drank. So the Master of the Eunuchs pitch'd upon four young Boys of Quality, fair and promising, whose Names were *Daniel*, *Ananias*, *Misael* and *Azarias*; and changed their Names, calling them *Balthassar*, *Sidrach*, *Misach* and *Abdenago*; and gave them in Charge to a certain Officer of the Court, whose Name was *Malasar*. But *Daniel* was resolv'd not to defile himself with the unclean Meats of the *Babylonians*, nor to drink of their Wine; wherefore (GOD having given him favour in the Eyes of the Master of the Eunuchs) he begg'd he wou'd not oblige him to eat of their Meat, which he deem'd Common and Unclean. To which the Master of the Eunuchs very civilly answer'd, that he fear'd the King, that in case the King shou'd see his Face and those of his Companions Paler and Leaner than the Rest of the Children, who were to be fed with the King's Meat, his Head wou'd be in danger. Then said *Daniel* to *Malasar* (who it seems was present at this Discourse) try us, I beseech thee, only for ten Days, and give us Pulse to eat and Water to drink, and then look on our Faces and on the Faces of the Children that are fed with the King's Meat, and then do with us as you shall think fit. This was too reasonable a Request to be deny'd by Men who had a value for *Daniel*. So *Malasar* try'd them for ten Days: At the End of which their Faces appear'd fatter and fuller than the Faces of any of the Children who did eat of the King's Meat.

In some time after, *Daniel* and his Companions were brought by the Master of the Eunuchs, and presented to *Nabuchodonosor*, who having examin'd them on several Subjects, discover'd more Wisdom and Knowledge in their Answers than in those of all the Astrologers, and Magicians and Wise Men of his Kingdom. It happen'd then a while after, that *Nabuchodonosor* Dan. 2. dreamt a frightful Dream, which so discompos'd him, that he even forgot what he dreamt of: And being hereupon very much troubled in Mind, he sent for his Magicians and Astrologers, and Sorcerers, and wise *Chaldeans*; and related to them how he had dreamt a frightful Dream, but had forgot what it was, ordering them to tell him the Dream and the Interpretation of it. This put these crafty Knaves to a stand, who neither knew his Dream, nor even the true Interpretation of it, had they been told the Dream: And therefore they earnestly insisted that it was a Prerogative of the GOD's alone to know Dreams; but their business, as being Wise Men and Astrologers, to give the true Interpretation thereof. *Nabuchodonosor* hereupon told them in plain Terms, that they wou'd only borrow Time, and put him off with some sham Interpretation, which shou'd not come to pass in their Days; that if by their Skill they cou'd give the true Interpretation of Dreams, they might by the same Skill tell the Dream: That, in a Word, he wou'd put all the Magicians, Astrologers and Wise Men of his Country to Death, except they wou'd immediately tell him his Dream; and accordingly issu'd a Decree forthwith to this Purpose.

Daniel having Intelligence hereof, and understanding that he and his Companions were to be put to Death also, as being reputed Wise Men, tho' but Children, went in to *Nabuchodonosor*, and pray'd him to forbear a few Days, and that he wou'd tell him his Dream and the Interpretation of it: And having obtain'd his Request, he and his Companions *Ananias*, *Misael* and *Azarias* pray'd earnestly the GOD of *Israel* to reveal unto them the Mystery of the King's Dream. That very Night GOD reveal'd the

Dream and the Interpretation of it to Daniel : Then Daniel went in to the King, and spoke to him after this manner : *The Mystery, which the King demanded the Wise Men, the Astrologers, and the Soothsayers to unfold, they cannot ; but there is a God in Heaven, who revealeth Mysteries, and maketh known to thee, O King, the things that shall come to pass in the latter Days : Thy Dream and the Vision of thine Head upon thy Bed are these : As thou layest on thy Bed, thou didst think of what was to come hereafter ; and he that revealeth Mysteries hath made known unto thee the same, and to me, not by any Wisdom that is in me more than in other Men, was this also reveal'd. Thou sawest then, O King, a great and terrible Statue before thee, whose Head was fine Gold, its Breast and Arms, Silver ; the Belly and Thighs, Brass ; the Legs, Iron ; and the Feet and Toes, part Iron and part Potters Clay : Thus didst thou see it, until a Stone, which was cut from a Mountain without Hands, smote the Statue in its Feet that were made of Iron and Clay, and brake them to pieces. Then was the Iron, the Brass, the Silver and the Gold broken in like manner and reduc'd to Powder, and carry'd away by the Wind like Chaff, so as not to be found : And the Stone that smote the Statue became a great Mountain and fill'd the whole Earth. This is the Dream, and we will tell thee the Interpretation thereof also. Thou, O King, art a King of Kings, and the God of Heaven hath given thee a Kingdom, and Power, and Strength, and Glory ; and hath put into thine Hands and under thy Dominion all the Land wherein the Sons of Men dwell, and even the Beasts of the Field, and the Birds of the Air. Thou art then this golden Head ; and after thee shall arise another Kingdom inferiour to thine, as Silver is to Gold, and after this a third Kingdom like Brass, which shall bear Rule over all the Earth ; and the fourth Kingdom shall be as Iron : And as Iron breaketh and subdueth all things, so shall the fourth Kingdom break in pieces and crush all these. And whereas thou sawest the Feet and Toes part of Iron and part of Potters Clay, the Kingdom shall be divided, which yet shall proceed from the strength of the Iron, as thou sawest the Iron mix'd with Mirey Clay ; and as the Toes of the Feet were part of Iron and part of Potters Clay, so the Kingdom shall be partly strong and partly broken. And whereas thou sawest Iron mix'd with Mirey Clay, they shall mingle themselves with the Seed of Men, but shall not cleave one to another, as Iron will not mix with Clay. And in the Days of these last Kingdoms shall the God of Heaven set up a Kingdom, which shall never be destroy'd or given to another People ; but shall break in Pieces and consume all these Kingdoms : For as thou hast seen the Stone which was cut from the Mountain without Hands, break in Pieces the Potters Clay, the Iron, the Brass, the Silver and the Gold ; so the great God hath made known unto thee, O King, the Things which shall come to pass hereafter : And the Dream is certain, and the Interpretation thereof sure.*

When Daniel had ended his Discourse, Nabuchodonosor conceiv'd so high an Idea of his Wisdom, that he fell on his Face and worship'd him ; and even order'd Incense and Sacrifices to be offer'd to him, blessing and praising the GOD of Daniel, and calling him the GOD of Gods, and the LORD of Lords ; and then made him Ruler over the whole Province of Babylon, and Governour of all the Wise Men of the same. But Daniel requested of Nabuchodonosor that he might stay in his Court, and send his Companions Ananias, Misael and Azarias, who were call'd Sydrach, Misach and Abdenago to Rule the Province in his stead, which was also granted to him. Thus did the GOD of Israel Reward the Piety of these four Generous and Noble Children of the House of Juda, who chose rather to feed upon Pulse, and

and drink Water, than violate the Law of GOD by eating the Dainties of the *Babylonians*, and drinking their Rich, but polluting Wines : And thus did the same GOD reveal unto *Nabuchodonosor* by the Mouth of *Daniel*, the four great Monarchies of the World, namely, of the *Babylonians*, of the *Medes* and *Persians*, of the *Greeks*, and of the *Romans*; which were to precede the everlasting Kingdom of *JESUS CHRIST*, who was the Stone cut from the high Mountain of Heaven without Hands, that shou'd crush and bruise the Pagan *Romans*, subdue their Pride, and make them submit to his Cross, and carry it. But to return. *Daniel's* three Companions did not long enjoy their new Honours, when the Envy and Malice of the *Babylonians* gave them an Opportunity of giving a further Demonstration of their Piety, and of manifesting the Glory of the GOD of *Israel*. *Nabuchodonosor* caus'd a golden Statue to be made, whose Height was threescore Cubits, and Breadth six ; and set up this Statue in a great Plain near *Babylon*, call'd *Dura*, and order'd all his Ministers, Officers and People to assist at the Dedication thereof, and upon hearing the sound of the Trumpets and Musical Instruments to bow down and Worship it, on pain of being cast into a fiery Furnace, prepar'd for such as shou'd refuse to obey his Commands. *Sidrach*, *Misach* and *Abdenago* being oblig'd by their Office to assist at this Ceremony, refus'd to bow down, or Worship the Statue : Which being told to *Nabuchodonosor*, by the invidious *Chaldeans*; he sent for them, and spoke after this manner : *Is it true, O Sidrach, Misach and Abdenago, that ye do not Worship my gods, nor adore the Golden Statue which I have set up? Now if ye are ready, at whatever Hour ye hear the Sound of the Cornet, Flute, Harp, Sackbut, Psaltery, Dulcimer, and of all kinds of Musick, to fall down and adore the Statue which I have made, Good and Well ; but if ye do not, ye shall, in that Minute, be cast into the fiery Furnace, and who is that God that shall deliver you out of my Hands?* To this proud and blasphemous Discourse, these three Noble and Generous *Israelites* made this Modest, but smart Answer : *It does not behove us to answer thee concerning this matter : For, lo, our God whom we Worship can deliver us from the fiery Furnace, and out of thine Hands, O King; but if he shou'd not, be it known unto thee, O King, that we will not Worship thy gods, nor adore the golden Statue which thou hast set up.* This answer put *Nabuchodonosor* into such Fury, that he order'd the Furnace to be heated seven times more than usual, and commanded some of the strongest of his Men to bind *Sidrach*, *Misach* and *Abdenago*, and to cast them into the Furnace. This Wicked Command was no sooner given than put in Execution : But, to the great Astonishment of *Nabuchodonosor*, the Men who executed it, were in a Minute consum'd by the Flames of the Furnace, and the three *Hebrew* Children walk'd in the midst of it without the least Hurt or Damage, even to their Clothes, praising and magnifying the GOD of *Israel*. *Nabuchodonosor* seeing these Noble Heroes walking in the Furnace, and observing a fourth Person there (the Angel of the LORD who quench'd the flame in the Furnace) was amaz'd, and said to his Courtiers. *Did not we cast three Men bound into the Furnace, and lo, I see four Men loose walking in the midst of it, and have receiv'd no Damage, and the form of the fourth is like the Son of God?* And having so said, he drew near the Furnace, and said, with a loud Voice : *Sidrach, Misach and Abdenago, ye Servants of the most high God come forth hither.* So *Sidrach*, *Misach* and *Abdenago* came out of the fiery Furnace, and were promoted to great Honours and Posts of Trust by *Nabuchodonosor*, who issu'd a Decree in their favour, and blessed the GOD of *Israel*; ac-

knowledging and confessing that he was the GOD of Heaven, and Sovereign LORD of all things.

This was very well, had he continu'd in those Sentiments to Worship and serve the GOD of Heaven; but such was his Pride and Arrogance that he soon forgot them, and glory'd in the Grandeur and Power of *Babylon*, which he had adorn'd with Pensil Gardens, Pillars, Noble Edifices, Walls and Towers far exceeding all the Structures of his Predecessors, and prided so much in the Glory of the Works of his own Hands, saying : *Is not this great Babylon which I built for the House of the Kingdom, by the might of my Power, for the Glory of my Majesty; that he look'd upon himself as if he had been a God, and wou'd have all the Earth to think so. But the GOD of Heaven soon humbled his Pride, and cast him away from among Men, causing him to dwell among the Beasts of the Field, until he had been sensible of his Condition, which came to pass after this manner. As Nabuchodonosor lay in his Bed, he dreamt he saw a great Tree in the midst of the Earth of a vast heighth, reaching even to Heaven, cover'd with fine Leaves, and laden with delicious Fruit, shading the Birds of the Air, and the Beasts of the Field, and feeding all flesh with its Fruit; that an holy One came down from Heaven, and said : Hew down the Tree, and cut off its Branches, shake off its Leaves and scatter its Fruit; but leave the Stump and its Roots in the Earth, and let it be bound with a band of Iron and Brass in the tender Grass of the Field, and let it be water'd with the Dew of Heaven, and its Portion be with the Beasts in the Grass of the Earth; let its Heart be changed from Man's, and let a Beast's Heart be given unto it, and let seven Times pass over it. The Magicians and Astrologers and Chaldeans not being able to interpret this Dream, Daniel, who was call'd Baltassar was sent for and did interpret it to Nabuchodonosor after this manner : Thou art, O King, that great Tree : Thou hast grown, and become strong, thy Greatness hath reach'd unto Heaven, and thy Power unto the Bounds of the Earth. And whereas thou hast seen an holy One coming down from Heaven, and saying : Hew the Tree down, and destroy it; but leave the Stump and the Roots of it in the Earth, and let it be bound with Iron and Brass, and let it be water'd with the Dew of Heaven, and its Portion be with the Beasts of the Field : This is the Interpretation of the Decree of the most High, which is come upon thee, O King : They shall cast thee away from among Men, and thy dwelling shall be with Wild Beasts; and thou shalt eat Grass as an Ox, and shall be water'd with the Dew of Heaven; seven times also (seven Years) shall pass over thee, till thou understand that the Most High ruleth in the Kingdom of Men, and giveth it to whom he will. And whereas the Most High hath commanded to leave the Stump and the Roots of the Tree, thy Kingdom shall remain unto thee, after that thou hast known that there is a Celestial Power that ruleth all things. Wherefore, O King, let my Counsel be acceptable unto thee : Redeem thy Sins by Alms-Deeds, and thy Iniquities by shewing Mercy to the Poor. Perhaps the Most High will pardon thy Sins.*

Thus did Daniel Interpret Nabuchodonosor's Dream, and give him wholesome Advice; but it seems he did not follow it : For in twelve Months after, as he sat in his Palace, glorying in the Grandeur of *Babylon*, he probably fell into such Fury and Madnefs, that tho' he had been bound with Iron and Brass, yet cou'd not be kept still : Certain it is, that he was cast away from among Men, dwelt in Woods and Deserts among wild Beasts, fed on Grass like an Ox, was water'd with the Dew of Heaven, till his Hair was grown like Eagle's Feathers, and his Nails like Bird's Claws, and continu'd thus for

for seven Times, or Years; at the end of which his Reason came to him, was sought for by his Counsellors and great Lords, brought back to his Palace, where he spent the remainder of his Life, glorifying the GOD of Heaven, and confessing his Power; and so ended his Days after a Reign of 43 Years, leaving a Son whose Name was *Evilmerodach* to succeed him.

This Prince, in the first Year of his Reign, as we read in the 4th Book of *Kings*, Chap. 25. took *Joachim*, alias *Jechonias* out of Prison after thirty seven Years Confinement, and set him above all the Princes of his Court; causing him to eat at his own Table, and allowing him a Yearly Pension during his Life. And here I shall put an End to the fifth Age of the World with respect to the Prophane History, which I shou'd have done on the nineteenth Year of the Reign of *Nabuchodonosor*, being the time in which the City of *Jerusalem* and the Temple of *Solomon* were destroy'd, and the *Jews* carry'd Captives to *Babylon*. But forasmuch as the GOD of *Israel* had wrought the afore said great Miracles by the Hands of *Daniel*, *Ananias*, *Misael* and *Azarias* in the Land of *Babylon*, and in the sight of the *Babylonians* and of their great Monarch, for to manifest his Power, and to shew these vain Men the folly of their Idols and Superstition; and that the remaining part of *Nabuchodonosor's* Reign was interwoven with the Lives of these holy Men and of their Pious Actions, I wou'd not break off the thread of the Discourse until I had related what was most Material in both. I shall therefore now subjoin a Chronological Table of the Kings of *Juda* parallel'd with the *Assyrian* Kings and those of the *Medes*, and desire the Reader to observe, that the Captivity of *Babylon* was co-incident with the sixth Year of the Reign of *Astyages* King of the *Medes*; as also that I do here insert the Names and the Years of the Reigns of the said Kings from the Death of *Sardanapalus*, rather than those of the *Assyrian* or *Babylonian* Kings; because the ancient Historians agree better in their Names and in the Years of their Reigns, than they do in those of the *Assyrian* and *Babylonian* Kings.

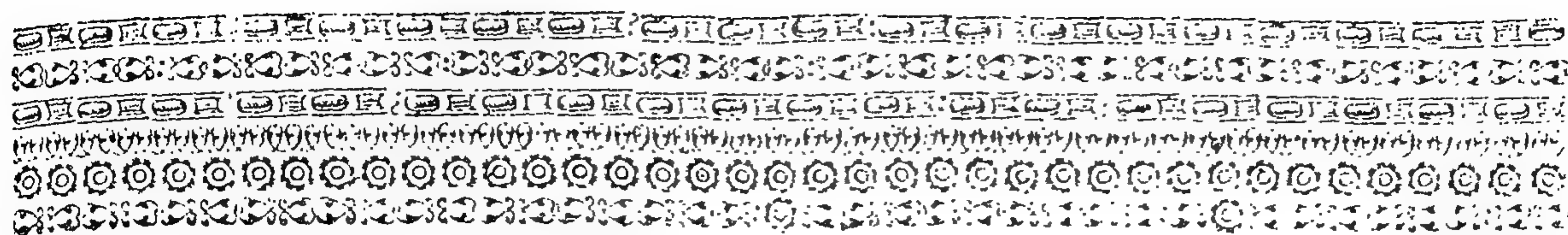
A Chronological Table of the Kings of Israel and Juda parallel'd with the Kings of Assyria and of the Medes, of the fifth Age of the World.

Kings of Israel and Juda.		Kings of Assyria:	
	Years		Years
Solomon reign'd after he had laid the Foundation of the Temple in Jerusalem.	77	Laosthenes reign'd in Nineve after the Foundation of the Temple of Solomon was laid.	10
Kings of Juda.		Perfiades reign'd	30
Roboam reign'd	17	Ophratcus	21
Abias	3	Ephceeres	52
Aza	41	Abraganes	42
Josaphat	25	Sardanapalus	15
Joram	8	Kings of the Medes.	
Ochozias	1	Arbaces reign'd	28
Athalia	6	Mandanes	50
Joas	40	Sosarmes	30
Amazias	29	Artecarmis	50
Ozias, alias Azarias	52	Cardiccas	22
Jotham	16		
Achaz	16		
E c e		Ezechias	

Kings of <i>Juda</i> .		Kings of the <i>Medes</i> .	
	Years		Years
<i>Ezechias</i>	29	<i>Arteus</i> , alias <i>Dejoces</i>	53
<i>Manasses</i>	55	<i>Phraortes</i>	22
<i>Amon</i>	2		
<i>Josias</i>	31		
<i>Joachas</i> , alias <i>Sellum</i> reign'd only three Months	3	<i>Ciaxares</i>	40
<i>Joachim</i>	11		
<i>Joachin</i> , alias <i>Jechonias</i> reign'd only three Months	3	<i>Astiages</i> reign'd when the Cap- tivity of <i>Babylon</i> happen'd, only	5
<i>Sedecias</i> , alias <i>Mathanias</i>	11		
Total. 470. 6 Months.		Total. 470	

The Year of the WORLD. 5287:





A
New HISTORY
OF THE
WORLD.

The Sixth AGE.

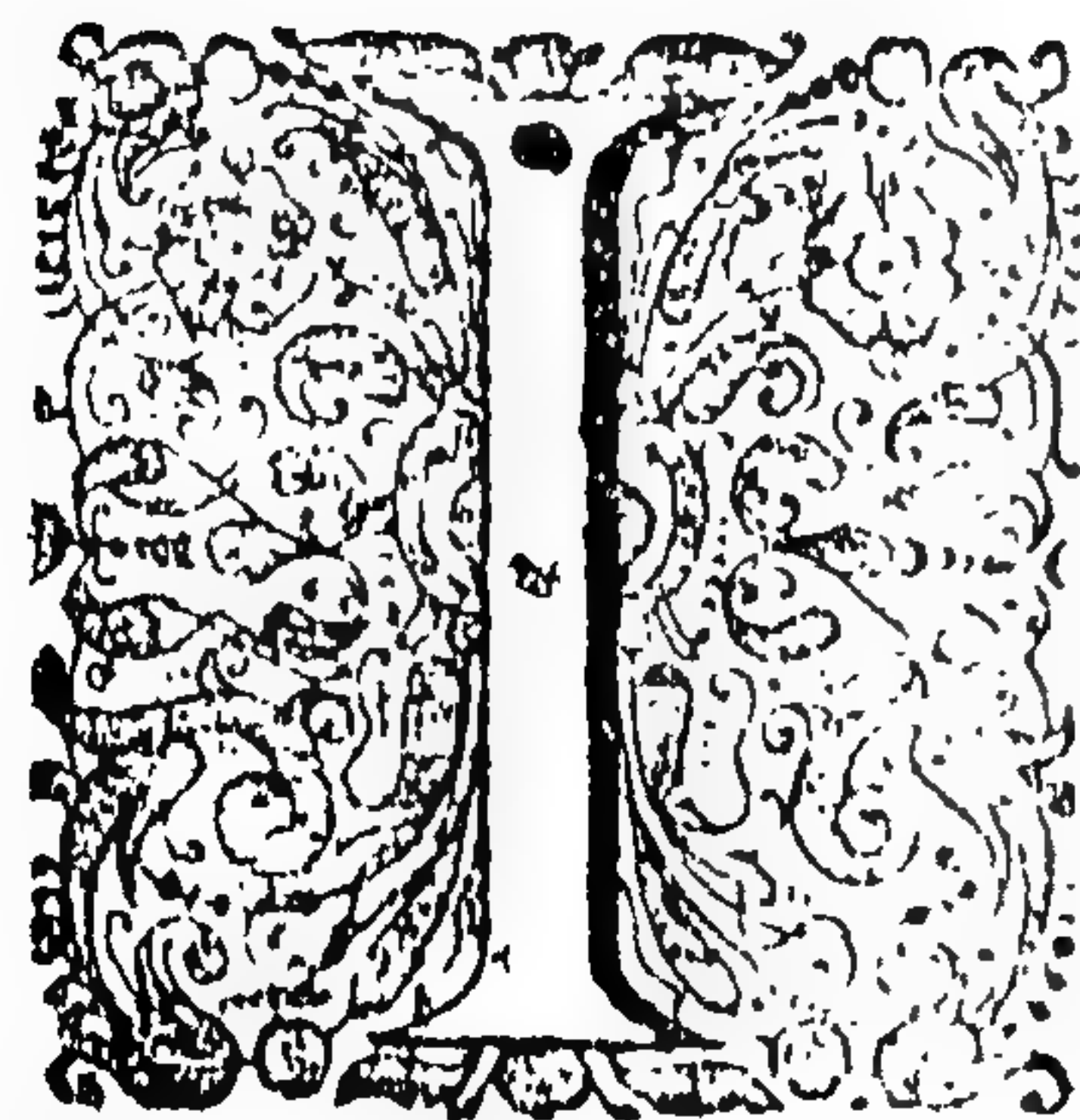
CONTAINING

The Time from the Captivity of *Babylon*, to the Birth of *Christ*.

BOOK IV.

CHAPTER I.

*Of Daniel, Zorobabel, Hidras, Nehemias, and the Rest of the
Jews unto the Time of the Machabees.*



AT the End of the last Chapter of the precedent Book, I gave a brief Account of the Miracles which GOD wrought by the Hands of the Prophet *Daniel*, and of his Companions, during the Reign of *Nabuchodonosor*, except that which was wrought in favour of the chaste *Susanna*, which I did industriously reserve for this Chapter, because I wou'd follow the order of the sacred Text; tho' this was the first Miracle which *Daniel* wrought in the Land of the *Babylonians*: I shall now proceed to relate the Rest of his Life and Actions in the same order they are recorded in Holy Writ.

Dan. 1.

When *Balthazar* the Son of *Evilmerad-ch*, and Grandson of *Nabuchodonosor*, had reign'd seventeen Years in *Babylon*, the Scripture tells us, he made a great Feast for a thousand of his Grandees; and in his Drink, order'd the sacred Vessels which his Grandfather had taken out of the Temple of *Solomon* to be brought to him, that he, and his great Lords, and his Wives and Concubines might drink out of them: And as they drank Wine and praised their Golden and Brazen gods, and gods made of Iron, and Stone, and Wood; there appear'd a Hand Writing upon the Wall over against the King, which terrify'd him so as to put him into a trembling Fit. Then *Balthazar* sent for the Magicians and Astrologers, and wise *Chaldeans* of *Babylon*, and promised that whosoever cou'd read the Writing which the Hand left upon the Wall, and give the true Interpretation of it, shou'd be clothed in Purple, have a Gold Chain about his Neck, and be reputed the third Person in his Kingdom. But it seems, none of his Magicians, or Astrologers, or wise *Chaldeans* cou'd either read the Writing, or give the Interpretation: Whereupon the Queen, who was well acquainted with *Daniel*, told the King there was a certain Wise Man of the Sons of the Captivity, call'd *Daniel*, who wou'd certainly read the Writing, and Interpret it. So *Balthazar* sent for *Daniel*, and related the Matter unto him, adding withal the Reward he had promis'd to him that shou'd read the Writing, and give the Interpretation of it: To which *Daniel* made Answer after this manner: *Thy Gifts be unto thyself, and give the Rewards of thine House to another; but I will read the Writing unto thee, O King, and make known the Interpretation of it. O King the most High God gave unto thy Father* * *Nabuchodonosor a Kingdom and Majesty, and Glory, and Honour — But, when his Heart was puffed up with pride, and his Spirit harden'd in the same, he was deposed from the Throne of his Kingdom, and his Glory was taken away. — Thou also, O Balthazar thy* * *Son, who didst know all these things hast not humbled thine Heart, but hast raised thyself against the Lord of Heaven, and hast taken the sacred Vessels of his House, and didst drink Wine in them; thou, and thy Lords, thy Wives, and thy Concubines, and didst praise thy Golden, and Silver, and Brazen gods, and gods made of Iron and Wood, and Stone, who do not see, nor hear, nor feel: Therefore the God of Heaven sent the Hand which drew that Writing. Now this is the Writing, as it is set down; MANE THECEL PHARES: And this is the Interpretation of it. MANE, God hath numbered thy Kingdom, and finished it. THECEL, thy Kingdom is weighed in a Ballance, and art found light. PHARES, thy Kingdom is divided, and given to the Medes and Persians.*

* Grandfather.

* Grandson.

When *Balthazar* had heard out *Daniel*, and had seen with what freedom and candor he Interpret'd the Writing; he caused him to be clothed with Purple, and to have a Golden Chain put about his Neck, as also to have it proclaim'd that *Daniel* shou'd be the third Man in his Kingdom. But unfortunate *Balthazar* had not much time given him to reflect upon the Word of *Daniel*, for that very Night he was slain, and his Kingdom was transfer'd to the *Medes* and *Persians*; *Darius* the *Mede* succeeding him, being then sixty two Years old, as the Scripture saith.

Dan. 2.

When *Darius* was settled in *Babylon*, he appointed an hundred and twenty *Satrapæ*, or great Lords to rule the Kingdom; and set over these, three great Princes, whereof the Prophet *Daniel* was One, to whom they shou'd give an Account of their Administration from Time to Time. This gave Occasion of raising a new Persecution against *Daniel*: For these great Lords seeing him set over their Heads, conceiv'd so much Envy and Malice against him,

him, that they were resolv'd to destroy him; but finding nothing in his Conduct that they cou'd lay hold on, except his Piety and Devotion to the GOD of *Israel*, they perswaded *Darius* to make a Decree, that no Man shou'd put up any Prayer, or address a Petition to any God or Man for the space of thirty Days, but to the King alone, on pain of being cast into the Lyon's Den. *Daniel* notwithstanding this Decree, went into his Chamber, and open'd his Window towards *Jerusalem*, set him on his Knees, and after his accustomed manner, praised and glorify'd the GOD of Heaven three Times in the Day. The great Lords his Enemies, who lay in wait for him, rushed into his Chamber, and having caught him upon his Knees at his Prayers, went immediately to *Darius* the King, and accused him of transgressing his Decree, praying he shou'd be cast into the Lion's Den, pursuant to the said Decree. *Darius* who had a great respect for the Prophet *Daniel*, and esteem'd his Fidelity and Conduct above that of all his other great Lords and Princes, was sorely griev'd to lose him; and therefore labour'd all the Day to rescue him out of their Hands, but to no purpose: For the Lords spoke roundly, and told him, that the Decree was made to that purpose; and that it was not lawful to alter or change the Decree of the *Medes* and *Peissans*. *Darius* hereupon fearing a General revolt, order'd *Daniel* to be cast into the Lions Den, giving him this Comfort, that his GOD whom he had always serv'd wou'd deliver him from the Lions; and having so said, he caus'd a Stone to be put on the Mouth of the Den, and Seal'd the same with his own Seal and with the Seal of his great Lords, lest any thing else might be attempted against *Daniel*, and so went home, and neither eat Meat nor slept that Night. Early in the Morning King *Darius* went to the Den, and cry'd out with a loud and lugubrious voice, saying: *Daniel*, thou Servant of the living God, thinkest thou, was thy God, who hath always serv'd thee, able to deliver thee from the Lions? To which *Daniel* answer'd: O King live for ever. My God hath sent his Angel, and hath shut the Lion's Mouths, and they have not hurted me, because I was just in the sight; and also in thy sight, O King, have I committed no Offence. When *Darius* heard *Daniel's* voice, he was transported with Joy, and caus'd him to be taken up out of the Den; and, at the same time, order'd his Accusers, together with their Wives and Children to be cast unto the Lyons, who were no sooner come to the Pavement of the Den, when the Lyons tore them all to piece.

Then *Darius* publish'd a Decree, and order'd it to be observ'd over all his Kingdom, the Tenour whereof was; That all Men shou'd tremble before, and fear the GOD of *Daniel*; for that he was the Living and Eternal GOD, whose Kingdom shall never be destroy'd, and whose Power is for ever: That He is the Deliverer and the Saviour, working Signs and Wonders in Heaven, and on Earth, who deliver'd *Daniel* out of the Lyon's Den. I shall treat of this *Darius* more at large, when I come to give the Prophane History of his Time, and shew how he came to the Crown of *Babylon*.

There are many other Mysticous Visions and Miracles recorded in the Book of *Daniel*, that are not set down in the Order of Time in which they happen'd; as, 1. *Daniel's* Vision of the four Winds which fought on the Sea, and the four Beasts which came out of the Sea, in the first Year of the Reign of *Balthassar*; which *Daniel* himself tells us, shou'd be four great Kings, who were to bear Rule on the Earth. 2. His Vision in the third Year of the Reign of *Balthassar*, of the Ram, that was attack'd by the Buck-Goat and overthrown; which the Commentators of

Dan. 7.

Dan. 8

Dan. 7.

the Scripture generally understand of *Darius Codomanus* and of *Alexander the Great*. 3. His Vision of the Angel *Gabriel*, who declar'd unto him, that seventy Weeks shou'd be abridg'd; that after sixty two Weeks CHRIST wou'd be slain, and that his People, who shou'd deny him, wou'd be no more his People, but shou'd be destroy'd together with their City and Sanctuary by a Captain that shou'd come with a great Army, This Vision *Daniel* saw in the first Year of the Reign of *Darius*, and is understood by the Commentaters, of seventy times seven Years, computing seven Years for every Week, which make in all 490 Years. That is, that these seventy Weeks shou'd be abridg'd, and that after 62 Weeks which make 434 Years, CHRIST shou'd be slain, and deny'd by the *Jews*, and their City and Sanctuary destroy'd: All which came to pass, as all the World knows, in the Days of *Herod* and *Pontius Pilate*, and in the Days of *Titus Vespasian*.

Dan. 13.

As to the Miracles which GOD wrought by the Hands of *Daniel*, that are not recorded in the Order of Time, take this account. The first is that, concerning the Chaste *Susanna*. This was indeed, the first of *Daniel's* Miracles; it being perform'd in *Babylon* in the Days of *Nabuchodonosor*, when *Daniel* was but a Child, and for which, in all probability, he was call'd *Daniel*, that is, *the Judgment of God*; for he gave Judgment which none but one inspir'd by GOD cou'd give, and was after this Manner.

There was a certain Man of the Captives brought by *Nabuchodonosor* from *Jerusalem* to *Babylon*, whose Name was *Joakin*: This Man took to Wife a Virtuous Beautiful Woman, whose Name was *Susanna*, the Daughter of *Helcias*; who being himself a Godly Pious Man, took care to instruct his Daughter in the Fear of GOD, and in the Observance of the Law of *Moses*. The Captive *Jews*, in those Days, having a sort of petty Commonwealth among themselves in *Babylon*, chose two of their Elders to judge and determine the differences that might arise among them, and punish Offenders according to the Law of *Moses*. And forasmuch as *Joakin* was Rich, these Elders us'd to frequent his House; and having cast their Eyes upon *Susanna* they fell so deeply in love with her, that they resolv'd either to enjoy, or destroy her. It happen'd then, on a certain Day, as she went into her Orchard accompany'd with her Maids, that these two Elders were in a Corner of the Orchard, where they saw *Susanna*, but were not seen by her. *Susanna* finding the Day very hot, order'd the Maids to go back to her House, and bring her sweet Oils and Wash-balls, that she might lath in the Pond that was in the Orchard, not imagining that any Man was there to see Her. The two Elders, who had communicated their Passion to one another long before, seeing the Maids go out of the Orchard, and *Susanna* alone, thought they had got a fit Opportunity of executing their Wicked Design; they therefore ran to *Susanna*, and told her, that except she consented to lye with them, they wou'd accuse her of Adultery with a Young Man, and swear they had caught her in the Fact. *Susanna* hereupon cry'd, and lifted up her Eyes to Heaven, as the only Witness of her Innocence; but did not long deliberate what side she shou'd chuse. I am straitned on every side, says she, if I do this, it is Death to me; and if I do it not, I shall not escape your Hands: But it is better for me to fall into your Hands without the Deed, than to sin in the sight of the Lord. And having so said, she cry'd with a loud Voice, so as to be heard in the House. The Elders cry out in like manner against her. The Servants in the House hearing the Cry in the Orchard, ran in by the Wicket, and found *Susanna* in the Hands of the Elders, who said, they had taken her with a Young Man

Man in the Fact. The Servants hearing the Elders speak after this manner, blush'd for shame; because there never was the like spoken of *Susanna*. On the next Day all the People met at *Joakin's* House, and the Elders order'd *Susanna* to be sent for. *Susanna* appear'd cover'd with a Veil, and attended by all her Friends and Relations with Tears in their Eyes: Then the wicked Elders caus'd her to be unveil'd (that so they might at least satiate their Eyes with her Beauty, saith the sacred Text) put their Hands on her Head (this being the Custom with respect to the accus'd) and bore Witness against her in these Words: *As we walk'd alone in the Orchard, this Woman (Susanna) came in with two Maids, and having shut the Doors of the Orchard, she sent away the Maids; and there came to her a Young Man that lay hid in the Orchard, and lay with her. Now as we stood in a Corner of the Orchard, and saw this Wickedness, we ran and caught them in the Fact; but were not able to hold the Young Man for he was stronger than us, and got away: Her, indeed, we held, and examin'd, but she wou'd not tell us who the Young Man was. Of this we bear Witness.*

The People hearing the Words of these Wicked Men, believ'd them as being Judges and Elders, and condemn'd *Susanna* to be ston'd to Death. Then *Susanna* cry'd with a loud Voice, and said: O Eternal God! Thou Searcher of Hearts, thou that seest all things before they are done; thou knowest that these have borne false Witness against me! Behold, I dye, tho' I did nothing of the Things which they have maliciously invented against me.

Thus was Innocent *Susanna* oppressed, having none to stand by her but the Eternal GOD to whom she appeal'd. But as he is the Judge of the Distress'd, and the Protector of the Innocent, he did not abandon her in her Straits; because she chose rather to die a Scandalous Death with Infamy to her Person, to her Reputation, and to her Parents, than to live, and sin in his sight: He therefore, as the People led her to the Place of Execution, stir'd up the holy Spirit of a Young Boy call'd *Daniel*, who cry'd with a loud Voice, and said: I am Innocent of the Blood of this Woman! The People hearing this Voice turn'd to *Daniel*, and ask'd him, saying: What are these Words which thou speakest? Then *Daniel* stood up in the midst of the People, and said: *Are ye so foolish, O Children of Israel, as not to discern, nor know that which is true, but condemn the Daughter of Israel? Return to Judgment, for these Men have borne false Witness against her.* The People hereupon return with haste to the Place from whence they took *Susanna*; and the Grave Old Men that were among them plac'd *Daniel* in the midst of themselves, saying: Come and sit in the midst of us and teach us: For God hath given thee the Privilege of Old Age. *Daniel* being seated among the Grave Old Men, order'd the People to separate the two Wicked Elders far from one another, and that he wou'd Judge them. Which done, *Daniel* spoke thus to one of them: O thou Wicked Wretch of Evil Days, now the Sins which thou didst commit are come to Light, giving unjust Judgment, oppressing the Innocent and acquitting the Noceat; whereas the Lord saith: Thou shalt not put to Death the Innocent and the Just. Tell me then, if thou hast seen them together, under what Tree didst thou see them? Under a * Mastick Tree, answer'd the Elder. Thou hast rightly lied against thine own Head, reply'd *Daniel*; for so the Angel of God, having receiv'd a Command from him, shall cut thee in the middle. And having so said, he caus'd him to be taken away, and commanded the other to be brought before him, to whom he spoke after this manner: Thou Seed of Canaan, and not of Juda, Beauty hath deceived thee, and Lust hath laboured thine Heart. Thus did ye deal with the Daugh-

* Schinos in the Greek, coming from the Verb Schizo, which signifies to cut asunder. 'Tis to this *Daniel* alludes when he says, The Angel of the Lord shall cut thee in the Middle.

† *Prinos* in the Greek which signifies a Saw or Sword made after that Form.

ters of Israel, and they out of Fear listen'd to your Words; but the Daughter of Juda wou'd not bear your *Wickedness*. Tell me then under what Tree didst thou catch them together? Under an * *Elm Tree*, answer'd the Elder. Well hast thou also lied against thine own Head, reply'd Daniel: For the Angel of God waits with a Sword in his Hand to cut thee in two, and shall slay you both.

When the People saw how Daniel had convinc'd the Elders out of their own Mouths, of bearing false Witness against *Susanna*, they cryed out with a loud Voice, praising and glorifying GOD who had saved the Innocent Blood; and as the Law of *Moses* ordains, they took these wicked Elders, and inflicted the same punishment upon them, which they intended for *Susanna*; that is, stoned them to Death, to the great Joy of *Susanna*, of her Husband, her Father, and of all her Friends.

There are two things more very remarkable recorded in the Book of *Daniel*, which are not set down in the order of time in which they happen'd, viz. The History of *Bel*, and that of the Dragon; for in all probability they happen'd in the Reign of *Evilmeradach*. That of *Bel* was after this Manner. There was in *Babylon* a certain Idol call'd *Bel*, which was in great Veneration with the *Babylonians* since the Death of *Belus*, for whom this Idol was Erected; his Son *Ninus* having set it up, decreed Divine Honours to be paid unto it: For the Food of which there were twelve Measures of fine Flower, and forty Weathers, and six Pitchers of Wine set before it every Night; and even the King came daily to the Temple to worship it. But *Daniel* worship'd only the GOD of Heaven, and wou'd not worship *Bel*. This coming to the King's Ears, he ask'd *Daniel* why he wou'd not worship his God *Bel*? I do not, answer'd *Daniel*, worship Idols made with Hand, but the Living God, who created Heaven and Earth. What, reply'd the King, dost thou not think that *Bel* is a Living God? Seest thou not how much he eats and drinks every Day? Be not deceived, O King, answer'd *Daniel* smiling, for this Idol did never eat any thing, being inwardly Clay, and outwardly Brass. The King hereupon sends for the Priests of *Bel*, and says unto them in an angry Tone: Except ye tell me who it is that eats the Meat that is set before *Bel*, Ye shall all die: But if ye make out, that *Bel* eateth it, *Daniel* shall die, because he hath Blasphemed your God. Be it so, saith *Daniel*. Now the Priests of *Bel* were seventy in Number, besides their Wives and Children; and they contriv'd a secret Passage under the Temple, by which they convey'd away every Night, the Meat that was set before *Bel*; and being very Confident that this cou'd not be discover'd, they said unto the King: We will, O King, and put thou, O King, the Meat before *Bel*, and shut the Door, and Seal it with thy Ring; and if thou dost not find that *Bel* doth eat all, we are content to die; else let *Daniel* die who hath belied us. This was too fair an Offer to be refus'd. So the King took the Meat and set it before *Bel*; but *Daniel* order'd his Servants to get Ashes, and to riddle them over all the Floor of the Temple. Which done, the King shut the Door, and sealed it.

The next Day the King went to the Temple, and *Daniel* attended him and being come to the Door, the King asked him if the Seals were whole? Yes, Sir, answer'd *Daniel*. Then the King open'd the Door, and seeing the Table, on which the Meat was laid, bare, cryed out; Great art thou, O *Bel*, and there is no deceit in thee! Hold, Sir, saith *Daniel* (as the King was going into the Temple) observe, what Tracks are these? I see, says the King, the Tracks of Men, and Women, and Children. And being in a great Passion, he laid Hands on the Priests, and caus'd them to shew him the

the secret Passage by which they used to carry away the Meat that was set before *Bel*. So, having by this means discover'd the Cheat, he put them all to Death, and deliver'd the Idol of *Bel* into the Hands of *Daniel*, who broke it to pieces, and destroy'd its Temple.

The *Babylonians* had another God, whom they Ador'd, a monstrous big Dragon. The King asked *Daniel* why he wou'd not Adore the Dragon? For, says he, you cannot say, that he is not a Living God. I do not say, answer'd *Daniel*, that he doth not live; but I say he is no God: For God is Immortal; and if you, Sir, will give me leave, I will kill him without Sword or Stave. I do, saith the King. Then *Daniel* took some Pitch and Fat and Hair and kneaded them together, and put the Pill into the Dragon's Mouth; and in a Minute after he bursted, and died. Behold, says *Daniel*, the God whom ye Adore.

The *Babylonians* seeing their Dragon dead, said, in great fury to the King; Lo thou art become Jew: Thou hast destroyed *Bel*, killed the Dragon, and the Priests: Deliver unto us *Daniel*, else we will kill thee and all thy Family. The King perceiving the Rage and Fury of the People, was forc'd, for his own safety, to deliver *Daniel* into their Hands. Then they took *Daniel* and cast him into the Lions Den, where he remain'd six Days. In this Den there were two great Lions, to which two Carcasses (two Bieves) and two Sheep were given every Day, but there was no Food given them during the time that *Daniel* was in the Den, that they might the more eagerly devour him. At this time the Prophet *Habacuc* in *Judea* had provided a Dinner for his Reapers, and was carrying it to them into the Field: And as he went along, the Angel of the LORD spoke to him, and bid him carry that Dinner to *Daniel* that was in the Lions Den. O Lord, says *Habacuc*, I never saw *Babylon*, neither do I know the Lion's Den: The Angel hereupon takes *Habacuc* by the Hair of the Crown of his Head, carries him in the Violence of his Spirit to *Babylon*, and sets him down at the Lion's Den: And when *Habacuc* let down the Dinner to *Daniel*, the Angel took him up as before, and left him in the Place where he found him. On the seventh Day the King went to the Lions Den to bewail the loss of *Daniel*; but as he look'd down into the Den, he saw, to his great Joy, *Daniel* sound and safe sitting between the Lions. Whereupon he cry'd with a loud Voice: Great art Thou, O Lord God of *Daniel*! And having so said, he immediately drew *Daniel* out of the Den, and at the same time caus'd the Chief of his Accusers to be cast to the Lions, who in a Minute devour'd them all. Then said the King: Let all the Nations on the Face of the Earth fear the God of *Daniel*: For He is the Saviour that worketh Miracles and Wonders, and hath deliver'd *Daniel* out of the Lion's Den.

Thus much concerning the Prophet *Daniel* and the Captive Jews in *Babylon*. We shall now proceed to give an Account of their Deliverance. But before we begin, it will be requisite to examine two great Difficulties which have exercised the Wits and Pens of many learned Writers. The First is concerning the Time in which the Captivity began, so as to make up seventy Years; as the Prophet *Jeremias* had expressly foretold: Thus saith the Lord; When seventy Years shall pass over you in *Babylon*, I will visit you, Jer. 29. 10.

The Second, concerning the Time of their Deliverance. As to the first, some of the Ancient, and not a few of the Modern Ecclesiastical Historians, are of Opinion, that the seventy Years spoken of by the Prophet *Jeremias*, began when *Joachim*, alias *Jechonias* King of *Juda* was carried away Cap-

tive to *Babylon*, and ended the first Year of the Reign of *Cyrus* King of *Persia*. But this Opinion is deservedly exploded by others : For, 1. The Captivity of *Joachin* cou'd not properly be call'd the Captivity of the *Jews*, whereof *Jeremias* speaks, and affirms, that they shou'd Serve seventy Years; since the Generality of the *Jews* continu'd in *Jerusalem*, and over all *Judea* under King *Sedecias*, for the space of eleven Years after *Joachin* was carried to *Babylon*. 2. It cannot be made out by the Computation of either the Scripture, or of any Pagan, or Christian, or *Jewish* Historian that there efflux'd seventy Years from the time *Joachin* was carry'd away Captive, to the first Year of the Reign of *Cyrus* King of *Persia*, which is the time the Abettors of this Opinion maintain, that the seventy Years were compleated. For the Scripture saith, that *Nabuchodonosor* reign'd in all forty three Years, and that in the eighth Year of his Reign he carry'd away *Joachin* to *Babylon*; so that he reign'd after only thirty five Years : And the most that any Historian allows to the Reign of *Evilmeradach* are two Years; to *Neriglissar*, four Years; to *Laborsoarched*, nine Months; to *Balthassar*, seventeen Years, and to *Darius*, five Years; (some even allowing him but two Years Reign,) who was immediately succeeded by *Cyrus* : All which put together make but sixty three Years, and nine Months.

4 Reg. 24. 15.

Touching the second Difficulty : Others, as well Ancient as Modern Historians, are of Opinion, that the seventy Years Captivity began when *Nabuchodonosor* took away *Sedecias* and all the *Jews*, destroy'd the Temple, and raz'd *Jerusalem* to the Ground, in the nineteenth Year of his Reign, and that the said seventy Years were fully compleated in the second Year of the Reign of *Darius Hystaspes*, when the *Jews* had a full and compleat Deliverance from their Captivity, as we read in the first Book of *Esdras*, Chap. 6. This Opinion in my Judgment is not only probable, but also very true : For, 1. The Captivity of the *Jews*, which being an universal Proposition that comprehends all the *Jews*, cou'd not be said to happen until all the *Jews* were carry'd away Captives, which happen'd in the nineteenth Year of the Reign of *Nabuchodonosor*, when *Jerusalem* and the Temple were destroy'd, and all the *Jews* to a very few of the dregs of the People were carry'd away Captives to *Babylon*, together with their King *Sedecias*; and even that Few in a short time after fled away into *Egypt* with the Prophet *Jeremias*; so that the Land of *Juda* had a Sabbath or Rest of seventy Years. 2. The seventy Years of the Prophet *Jeremias* were fully compleated and ended on the second Year of the Reign of *Darius Hystaspes*, according to the Computation of the Reigns of the Kings of *Babylon* and *Persia*, since the nineteenth Year of the Reign of *Nabuchodonosor*, to the said second Year of the Reign of *Darius Hystaspes*. For *Nabuchodonosor* having reign'd in all forty three Years as the Scripture saith, must have reign'd after the Captivity (which happen'd in the nineteenth Year of his Reign, as the same Scripture saith) 25 Years more. His Son *Evilmeradach* reign'd only two Years when he was Murder'd by the Faction of *Neriglissar*, who usurp'd the Crown of *Babylon*, and reign'd four Years. His Son *Laborsoarched* succeeded him, but reign'd only nine Months : For the *Babylonians* put him to Death, and set upon the Throne *Balthassar*, the Son of *Evilmeradach*. This was the *Balthassar* that saw the Hand Writing upon the Wall, and was that same Night slain, after seventeen Years Reign. To him succeeded *Darius* the *Mede*, who reign'd five Years, and was dethron'd by *Cyrus* the *Persian*. *Cyrus* reign'd after the Conquest of *Babylon* seven Years, and was succeeded by his Son *Cambyses*, who reign'd seven Years also, and six Months.

Months. To him succeeded the Magician *Smerdes*, who, after six Months Reign was kill'd by *Darius Histaspes* and other great *Persian* Lords. Add to all these Reigns one Year and three Months of the Reign of *Darius Histaspes*, who immediately succeeded *Smerdes*; and you have full seventy Years, as appears by the following Account.

	Years.
<i>Nabuchodonosor</i> reign'd	25
<i>Evilmeradach</i>	2
<i>Neriglissar</i>	4
<i>Labarsoarchod</i>	9 Months.
<i>Balthassar</i>	17
<i>Darius the Mede</i>	5
<i>Cyrus</i>	7
<i>Cambises</i>	7.6 Months.
<i>Smerdes the Magician</i>	6 Months.
<i>Darius Histaspes</i>	1.3 Months.

Total. 70

3. The Return of some of the *Jews* to *Jerusalem* in the first Year of the Reign of *Cyrus* under the Conduct of *Zorobabel*, cou'd not properly be call'd a Deliverance of all the Captive *Jews*: For such as went then to *Jerusalem*, were in much worse Circumstances until the second Year of the Reign of *Darius Histaspes*, than they were in their Captivity. They were hinder'd by the *Chaldeans*, or *Samaritans* (with arm'd Force) to build the Temple. They were Persecuted and Afflicted by them to such a degree, that their Misery was much greater than in *Babylon*, or in *Susa*, or *Ecbatanis*, as may be seen in the 1st Chapter of the 2d Book of *Esdra*s: So that there was nothing that look'd like a Deliverance until the Reign of *Darius Histaspes*.

Having thus smooth'd the way, we shall resume the thread of our Discourse, and proceed to give an Account of the different steps by which the Deliverance of the *Jews* was effected, out of the sacred Books of *Esdra*s. This divinely inspir'd Writer tells us, that in the first Year of the Reign of *Cyrus* (he means the first Year of his Reign over the *Babylonians*) the GOD of Heaven did rattle up his Spirit, so that he issu'd an Edict, and caus'd the same to be publish'd over all his Kingdom; giving leave, and even encouraging all such *Jews*, as wou'd to return to the Land of *Judea*, and rebuild the Temple of *Solomon* in *Jerusalem*; and moreover deliver'd all the sacred Vessels, which *Nabuchodonosor* had taken away out of the said Temple, into the Hands of *Sassabassar*, one of the leading Men of the *Jews*, in order to be laid up in that which was to be built in its room; declaring besides, that the LORD GOD of Heaven had given him all the Kingdoms of the Earth; and had commanded him to build him a Temple in *Jerusalem*, which was in the Land of *Judea*. Then *Zorobabel* the Son of *Salathiel*, the Son of *Jechonias*, alias *Joachim* King of *Juda*, and *Josue* the High Priest, and *Nehemias*, and all such as GOD put in their Hearts to return to their Native Country, to the number of 42360, besides Servant Men, and Servant Maids, went from *Babylon* and *Susa*, and from the neighbouring Towns round about them, and came to the Land of *Juda*, and possess'd the Respective Inheritances of their Fathers.

Ezra 3

In the seventh Month of the Arrival of these *Jews*, they all gather'd together in *Jerusalem*, and gave a free Gift of 61000 Drachms of Gold, 5000 Pound weight of Silver to be laid up in the Treasury towards the building of the Temple, and one hundred Priest's Garments. *Zorobabel* and *Jeshua*, and the rest of the Priests being thus encourag'd, erected an Altar in *Jerusalem*, and offer'd Victims and Sacrifices to the GOD of Heaven; and then set about laying the Foundation of the Temple, the Priests standing in their Ornaments with Trumpets in their Hands, and the *Levites* with Cymbals, singing the Praises of the GOD of *Israel*; and having provided Workmen and Materials, they began to lay the Foundation in the 2d Month of the 2d Year of their Return into *Judea*. When the old Men, who had seen *Solomon's* Temple, beheld the Foundation of this New Fabrick, they began to Cry and Weep, because it was far short of the Greatness and Magnificence of that of *Solomon's*; and the young Men, who had not seen that of *Solomon's*, on the contrary, began to shout for Joy and Gladness: But this Mirth did not last long; for the *Cutheans* or *Samaritans*, and other Enemies of *Juda* and *Benjamin*, hearing the Temple of *Jerusalem* was a rebuilding, came to *Zorobabel*, and to the rest of the Rulers of the *Jews*, and said unto them: *Let us build with you; for we seek your God as ye do; and we do Sacrifice unto him since the Days of Asorhaddan King of Assur, who brought us hither*: And when *Zorobabel* and the said Rulers told them, they had no reason to expect they shou'd build a House to their God in common with them, but that they alone wou'd build the House pursuant to the Commands of *Cyrus* the King; they took this Refusal so ill that they did all they cou'd to hinder them; and even hir'd wicked Men to stop the Work all the Days of *Cyrus*; who being taken up with his Expedition against the *Masagetes* or *Scythians*, as we shall see hereafter more at large, had neither leisure nor time to see the Grievances of the *Jews* redress'd. Besides these wicked Enemies sent an Accusation to *Cyrus* his Successor, whom the Scripture calls *Assuerus*, and the *Greeks*, *Cambyses*, against the *Jews*; and another to *Artaxerxes*, who was *Smendes* the Magician; if *Artaxerxes* and *Assuerus* were two different Men. I say, if *Assuerus* and *Artaxerxes* were two different Men: For in several Copies of the *Septuagint* we read thus in this place: *In the Reign of Assuerus, the same is Artaxerxes*. Which gives us to understand, that *Assuerus* and *Artaxerxes* were one and the same Man; nothing being more common, in those days, than Kings and Princes and Great Men's having many Names: Put if they were different Men, *Artaxerxes* must have been *Smendes* the Magician, for he did immediately succeed *Assuerus*, or *Cambyses*, as we shall see hereafter; and was by *Trogus Pompeius* call'd *Oropastes*; by *Ctesias*, *Tanyanaxes*, and, with a little alteration, by *Esdra*s, *Artaxerxes*; which usually happens when Names are chang'd from one Language to another.

Esdra 4

But be that as it will, the Enemies of the *Jews* sent a second Accusation to *Artaxerxes*, the substance whereof was; that the *Jews* were going to build the City of *Jerusalem*; that the said City had been in time past very Rebellious and troublesome to the *Assyrian* Monarchy; and that the King might find the same recorded in the Annals of his Predecessors, that they thought it their duty to acquaint him with all these Things, and that if he did not put a stop to their Proceedings, he wou'd be in danger of losing all the Land that was on this side of the River (meaning, I suppose, the *Tigris* and the *Euphrates*.) *Artaxerxes* hereupon send positive Orders to those that sent him this Accusation, to go immediately with armed Force, and

to stop the *Jews* from proceeding in their Work. These Orders they gladly obey, go to *Jerusalem* with Horse and Foot, and compel the *Jews* to give over; and even afflict and persecute them most cruelly : So that the *Jews* were forc'd to desist until the second Year of the Reign of *Darius Hystaspes*. When this Prince came to the Crown (how and by what means he got it, shall be related when we come to treat of the Prophane History of this Age) the *Jews* perceiving the *Persian* Monarchy to have fallen to another Family, resum'd their Spirits, and began to go on in building the Temple. In those Days the Governour's of the Provinces on this side of the *Euphrates*, whose Names were *Thathanai*, and *Starbuzanai* understanding that the *Jews* were building the Temple, came with their Counsellors to *Jerusalem*, and ask'd them by whose advice, or by what Authority they took upon them to build this Temple? And being told the Names of the Chief Men who had undertaken the Work, and by whose Authority they did it; these Men, who it seems were not so malicious as the former Governours, were content to signify the same to *Darius*, and to pray him to consult the Records of his Ancestors, and see if such Orders had been given by any of them. When this Account came to *Darius*, he order'd the Records to be search'd, and there was found in a Volume in *Ecbatanis* written, that in the first Year of the Reign of *Cyrus*, he made a Decree, that there shou'd be an House built in *Jerusalem* for the GOD of Heaven, &c. Whereupon *Darius* sent a Rescript to the said Governours *Thathanai*, *Starbuzanai*, and their Counsellors, charging them not to molest the *Jews* in their Work; but on the contrary to supply them with Money out of his Treasury, and with all other Necessaries, even with Lambs and Kids, and Wine and Corn, and Salt, that the Priests in *Jerusalem* might offer Sacrifices for him and his Children; and that none shou'd presume to disturb them on pain of Death, and confiscation of Goods. When this joyful News came to *Jerusalem*, *Zorobabel* and the Elders of the *Jews* took the Work in Hand, with Joy and gladness of Heart, the Prophets *Ageus* and *Zacharias* assisting and encouraging them; so that on the sixth Year of the Reign of *Darius*, the Temple, and all the Offices belonging to it, were Finish'd; and the Priests offer'd the usual Sacrifices prescrib'd by the Law of *Moses*, all the People with joyful Hearts assisting thereat, and praising the GOD of *Israel*.

But whilst the *Jews* in *Jerusalem* were thus living in Peace, and rejoicing at their happy Deliverance, their Brethren, who were left behind in *Babylon*, *Susa*, *Ecbatanis*, and in other Towns and Cities over the *Persian* Empire, were like to be all destroy'd by the Pride and Malice of one Man: The History whereof is at large recorded in the sacred Book of *Esther*. And forasmuch as I am persuaded that the things contain'd therein came to pass in the Reign of *Darius Hystaspes* : Because the Character given of the King then reigning, the Extent of his Empire over an hundred and twenty seven Provinces (whereof the *Indies* were some, and as *Herodotus* tells us, were subdu'd by *Darius Hystaspes*;) from the *Indies* unto *Ethiopia*; the beginning of his Reign at *Susa*, which, as *Plinius* affirms, was built by *Darius*; and many other Circumstances cannot be reconciled with the Reign of any other of the preceding or subsequent *Persian* Kings : I shall here insert a brief Account of that desperate intended Tragedy. But before I begin, it will be requisite to mind the Reader, that the said King is call'd, in the *Hebrew* Copies of the Book of *Esther*, *Ahasuerus*; in the *Septuagint*, *Artaxerxes*; and in the *Latin* Vulgat, *Assuerus* : Which shews, by the way, that his not being call'd *Darius* in the said Book, is no Argument

that he was not the Man; there being nothing more common, in those days, than that Authors of different Nations and Tongues, shou'd call one and the same Man by different Names; and not only so, but even Authors of the same Nation and Tongue do frequently follow the like Method.

Esther 1.

The sacred Book of *Esther* tells us then, that *Affuerus* (*Darius Hystaspes*) who reign'd from *India* unto *Ethiopia* over one hundred and twenty seven Provinces; sat in the Throne of his Kingdom in *Susa*, and made a great Feast, in the third Year of his Reign, for all his Princes, and Servants; the Power of *Persia* and *Media*, the Nobles and Princes of the Provinces being before him; that he might shew the riches of his glorious Kingdom, and the Greatness and Pride of his Power; and continu'd the same for an hundred and fourscore Days: And when this was over, he made another Feast, for seven Days, unto all the People that were in *Susa*, both great and small, in the Court of the Garden of his Palace; caus'd Tents to be pitch'd of white, green, and blue Sattin, fastned with Cords of fine Linnen and Purple, to silver Rings and marble Pillars; and set in them Beds of Gold and Silver upon a Pavement chequer'd with red, blue, white and black Marble. At this Feast there was Wine in abundance, suitable to the King's Magnificence, and every Man drank in Golden Vessels only as much as they wou'd; for there was none compell'd to Drink. The Queen, who by the Author of the Book of *Esther* is call'd *Vasti*; by *Herodotus*, *Atossa*, Daughter of *Cyrus*, made a Feast in like manner for all the Ladies in the King's Palace; and treated them with no less Magnificence.

Herodot.
lib. 3.

On the seventh day, when the King was merry, and grew hot with excess of Wine, he commanded the seven Eunuchs who waited upon him to go for the Queen, and to bring her in with a Royal Crown upon her Head, that he might shew his Princes and Nobles her Beauty, which was exquisite. The Eunuchs go, and signify the King's Pleasure to Queen *Vasti*; but she despis'd the King, and refus'd to come.

When this was related to the King, he was in great Fury, and immediately ask'd the Wise Men his Counsellors, *What was fit to be done in a matter of so great Importance?* One of the Counsellors, whose Name was *Manucha*, answer'd in the Name of all the Rest, and said: *That the Queen's Conduct did not only affront the King's Dignity, but also cause a great deal of Prejudice to all the Nobles, Princes and People of the Persian Empire: For,* continu'd he, *this matter will be spread abroad over all the Kingdom, and will encourage all Wives to despise their Husbands. If you please then,* added he, *let an Edict be publish'd, and Recorded after the Law of the Medes and Persians, which it is not lawful to transgress; That Vasti come no more before the King; and that her Royal Dignity be given to another Woman that is better than her.* This Advice was pleasing not only to the King, but also to his Nobles and Princes. Accordingly an Edict was publish'd over all the Empire to that purpose, and *Vasti* remov'd from being any more Queen. Then the King's Ministers spoke to him, and advis'd, *That Men shou'd be sent out over all the Kingdom, and bring to Susa the Fairest, and most beautiful Virgins that cou'd be found, that he might chuse among them whom he pleas'd to wear the Royal Diadem in the Room of Vasti.*

Esther 2.

In those Days there was a certain Jew at *Susa*, whose Name was *Mardocheus*, one of the Captives who were carry'd to *Babylon*, together with *Jechonias*. This Man had a Niece whose Name was *Edessa*, but by another Name was call'd *Esther*. She was his Brother's Daughter, and, her Father and Mother being Dead, *Mardocheus* took her to himself, and adopted her

as his Daughter. It happen'd then, as the King's Servants went in quest of fair Virgins for their Master, that *Esther* was pitch'd upon, (being wonderful Fair and Beautiful) as one of those who were to be presented to the King. *Mardocheus* seeing his Niece likely to be prefer'd to great Honour, advis'd her to conceal her Birth and Parentage, and so went with her to the King's Palace, where she was receiv'd by *Egeus* (the chief Man among the Eunuchs, who were to take Care of all the Virgins that shou'd be presented to the King) and found favour in his sight. When all the Virgins that were pitch'd upon came to *Susa*, and were given into the Care of *Egeus*, it was order'd that these Virgins shou'd be allow'd all sorts of Sweets, as Oil of Mirrhe, sweet Baths, and Perfumes for twelve Months, in order to purify them; and then they were to go in to the King, every one in her Turn, and return next Day, so as not to go again to the King on pain of Death, unless they had been sent for by him.

When it came to *Esther's* Turn to be presented, she came in to the King, adorn'd, not with Artificial but with such Natural Beauty, that the King was immediately transported at the Comeliness of her Person, and smitten with Love, so as forthwith to order a Nuptial Feast, and the Ceremony of Matrimony to be perform'd, put a Royal Crown on her Head, and made her Queen in the Room of *Vashti*.

In some time after, two of the King's chief Eunuchs, upon some disgust, conspir'd to Murder the King. *Mardocheus*, who always walk'd at the Gate of the King's Palace, to take Care of the Welfare of *Esther*, coming to hear of this Conspiracy, gave Intelligence thereof to *Esther*, and she, to the King. The Eunuchs were taken, and the Fact being prov'd against them, they were both hang'd on a Tree, and the matter recorded in the King's Annals, as it was discover'd by *Mardocheus* the Jew. In those Days, there was a certain great Lord in the King's Court call'd *Aman*, whom the King promoted to great Honours, and rais'd above all the Nobles that were in his Palace; and even commanded all the People to bend the knee, and to adore him. This *Aman*, as he went out, and came in, had this respect paid him by all Men, except *Mardocheus*, who cou'd by no means be brought to bend the Knee or Worship him. *Aman* perceiving the Contempt put upon him by *Mardocheus*, and understanding that he was a Jew, counted it as nothing to lay Hands on him alone, but resolv'd to destroy all the Jews that were in the Persian Empire upon his account: He therefore goes to the King, and tells him, that there was a Race of People dispers'd over his Empire, using Laws and Customs different from the rest of his People, and living in contempt of his Commands; that it was of dangerous Consequence to suffer such People to live; and that if he gave him leave to destroy them, he wou'd give in to his Exchequer ten Thousand Talents. The King hereupon takes his Ring off his Finger, gives it to *Aman*, bids him do what he pleas'd with all the Jews, and keep his Money to himself. *Aman* instructed with this Power, goes immediately, and caus'd an Ediēt to be publish'd, Seal'd with the King's Signet, and address'd to all the Governors, Officers, and Magistrates over all the Empire, requiring them to be ready to kill and destroy all the Jews, Men, Women and Children on the thirteenth Day of the Month *Adar*. When *Mardocheus* heard of this cruel Ediēt, he rent his Clothes, put on Sackcloth, and began to cry aloud in the Streets, as did also the Rest of the Jews that were in *Susa* in such manner, that the News thereof came to Queen *Esther*. This good Woman being deeply concern'd for her Uncle, sent immediately one of

Esther 5.

her Servants to know the Cause of his Grief. To whom *Mardocheus* related the whole matter, and even sent to her a Copy of the bloody Edict, praying her to go and speak to the King in his and his Countrymen's Favour. *Esther* hereupon sends the same Servant back to *Mardocheus* to let him know, that *she* durst not go to the King, until he had sent for her; since it was forbidden on Pain of Death to any Person whatsoever to approach the King, if not sent for, or that the King shou'd stretch the Scepter that was in his hand to him or her as a sign of Clemency : That in thirty Days the King had not sent for her, and that it was not possible for her to do him any service. *Mardocheus* hereupon sends this sharp Answer to *Esther*. Think not, says he, that thou alone of all the Jews shall save thy Life, because thou art in the King's Palace : For if thou be now silent, the Jews will escape another Way, and thou and thy Father's House shall be destroy'd : And who knows but thou art therefore come to the Kingdom that thou shou'dst be prepar'd for such a Time as this? *Esther* having receiv'd this sharp Reproof, sent back the same Servant, and order'd him to desire *Mardocheus* to gather together all the Jews that were in *Susa*, to pray for her, and to fast three Days and three Nights; and that she and her Maids wou'd do the like, and then go in to the King, let the Consequence be what it wou'd. All this being accordingly done, *Esther* on the third Day put on her Royal Apparel, and went in to the King as he sat in his Throne, who, so soon as he saw *Esther*, was smitten with her Beauty, stretch'd out his Scepter, as a sign of Pardon; and ask'd her what she wanted, or what Request had she to make, assuring her it shou'd be granted, tho' it were the Moiety of his Empire? Whereupon *Esther* pray'd him to do her the Honour to come to a Banquet she had prepar'd, and to bring *Aman* with him. This was no sooner ask'd than granted, and even *Aman* was order'd to make haste to obey the Queen. So *Affuerus* the King having plentifully drunk of *Esther's* Wine, ask'd her, What Request or Petition she had to make to him, giving the same Assurance as before, viz. That it shou'd be granted, tho' she shou'd ask the half of his Kingdom. Then, said *Esther* : If I have found Favour in thy sight, and that it pleaseth thee to grant my Petition, may it please thee also to come to Morrow, together with *Aman* to the Banquet which I shall prepare for thee, and then will I make my humble Request known to thy Majesty. *Aman* hearing the Queen inviting him only of all the great Lords of the Court to a second Banquet, together with the King, went out of the Queen's Apartment, with a great deal of Joy : But as he pass'd by the Gate of the Palace he saw *Mardocheus*, who did not so much as stand up to salute him, while all the Rest of the King's Servants bent the Knee, and worship'd him. This contempt put upon him, depress'd his Spirits more than all the Favours the King and Queen had heap'd upon him, cou'd raise them : He therefore went Home very sad, sent for his Wife and Friends, and expos'd the Subject of his Discontent. The King, says he, has heap'd Riches and Glory upon me, hath rais'd me above all the Princes and Nobles of his Court, nay the Queen hath chosen me among all the Courtiers to a Banquet, and even to Morrow I am invited by her to Dine with the King, yet all this availeth me nothing, so long as I see *Mardocheus* the Jew sitting at the King's Gate. Be not concern'd (says his Wife and his Friends) let a Gallows be set up fifty Cubits high, and speak to the King, that *Mardocheus* be hang'd thereon, and then shalt thou go merrily to the Queen's Banquet. This advice was exceedingly pleasing to *Aman* : Accordingly a Gallows of fifty Cubits high was erected, and *Aman* rose early the next Day, and went to the

King's Palace with a design to wreck his wicked Spleen upon poor *Mardocheus*. But the **GOD** of *Israel*, the Protector of the Innocent turn'd all his Malice upon his own Head; for that Night the King getting no Rest or Sleep, caus'd the Annals of his Predecessors and his own to be read before him, and when the Reader came to the Place where it was recorded, that *Mardocheus* the Jew had discover'd the Conspiracy of the two Eunuchs against his Majesty's Person, the King ask'd his Servants, *What Honour and Dignities had been conferr'd on Mardocheus for so great a Service?* The Servants answer'd: *None at all.* Then said the King: *Who is in the Court?* The Servants answer'd, *there was none come as yet but Aman;* (for he, it seems, came early in order to destroy *Mardocheus*.) Call him in, saith the King: *Aman* appear'd, and before he cou'd speak a Word, the King ask'd him, *What shou'd be done to the Man whom the King delighteth to Honour?* *Aman* imagining that himself was the Man whom the King design'd to honour, made this Answer: *Let the Royal Apparel be brought which the King useth to wear, and the Horse on which the King rideth, and the Crown Royal which is set upon his Head; and let all of these be deliver'd into the Hands of one of the King's most Noble Princes, that he may Array with the same the Man whom the King delighteth to Honour, and lead him on Horseback thro' the Streets of the Town, and Proclaim before him: Thus shall it be done to the Man whom the King delighteth to honour.* Well, says the King to *Aman*: *Make thou haste, and take the Apparel and the Horse, as thou hast said, and do even so to Mardocheus the Jew that sitteth at my Gate: Beware thou omit a Tittle of all that thou hast spoken.* So *Aman*, who came early to the King's Court with a Design to get *Mardocheus* hang'd upon a Gallows of 50 Cubits high, was forc'd to Array with his own Hands the same *Mardocheus*, to put the King's Royal Robes and Crown upon him, and to his unspeakable Mortification to hold his Bridle as he rid along the Streets of *Susa*, Proclaiming aloud: *Thus shall it be done to the Man whom the King delighteth to honour.*

When this Ceremony was over, *Aman* goes with an akeing Heart to Queen *Esther*'s Banquet along with the King, who, as soon as he warm'd in his Wine, desir'd *Esther* to tell him what Request or Petition she had to make unto him. *If I have found Favour in thy sight,* says *Esther*, *may it please your Majesty to grant me my Life, and the lives of my People: For we are sold, I and my People to be destroy'd, to be slain, and to perish.* Who is he, says the King in great surprize, and where is the Man who durst presume in his Heart to do so? Here is the wicked Man, reply'd *Esther*, *Aman, our great Enemy.* The King hearing these Words got up in great Fury, and walk'd out into the Palace Garden. *Aman* perceiving the King's Anger cast himself upon his Knees before the Queen, to see if she wou'd intercede for him, and even lean'd over upon her as she lay on her Couch; and whilst *Aman* was in this Posture, the King came in, and cry'd out: *What! The Villain wou'd even oppress the Queen in my presence, and in mine own House!* The King had scarce utter'd these Words when his Servants came and cover'd *Aman*'s Face. This being a preparative for the Execution of Criminals, among the *Persians*. Then One of the Eunuchs, whose Name was *Harbona*, told the King, that *Aman* had prepar'd a Gallows fifty Cubits high to hang *Mardocheus* thereon. Take *Aman* then, says the King, and hang him there immediately. Accordingly *Aman* was hang'd upon the same Gallows which he had prepar'd for *Mardocheus*, and all his Estate and Honours were conferr'd upon him; and even the wicked Edict, which *Aman* caus'd

caus'd to be publish'd against the *Jews*, was at *Esther's* Request, revers'd; and full Liberty given to the *Jews* over all the Kingdom to revenge themselves of their Enemies.

Thus did divine Providence rescue the *Jews* from the Malice of that wicked Man, by the Piety of *Mardocheus*, and of the good Queen *Esther*, and caus'd his Evil Designs to fall upon his own Head. Then *Mardocheus* and the rest of his Brethren order'd a solemn Feast to be kept every Year in Remembrance of so great a Deliverance, calling it the Feast of *Purim* or *Lots*, because *Aman* had cast the Lot in order to determin their Fate to utter Ruin and Destruction. Thus much concerning the History of *Esther*. Let us now return to the *Jews* in *Jerusalem*.

The Temple of *Jerusalem* being finish'd as aforesaid, and all the Vessels and Ornaments, and other Materials requisite for the solemn Service and Worship of the GOD of Heaven; the *Jews* began to build Houses and form Streets, and continu'd so to do unto the seventh Year of the Reign of *Artaxerxes*; when *Esdra*s came from *Babylon* to *Jerusalem* accompany'd by many of the Priests and People that remain'd in the *Persian* Empire, and instructed with the King's Edict requiring all his Governours and Officers to furnish him the said *Esdra*s with Gold and Silver, and with all other Necessaries requisite for GOD's Service in the Temple at *Jerusalem*; as also vesting a Power in him to appoint Judges and Presidents over all the People, that understood the Law of GOD, that they might judge them, and instruct those that were Ignorant of the same. This was a very seasonable supply to the Priests and the People that were in *Judea* and *Jerusalem*, being before but in a low Condition, and not able to build the Walls of *Jerusalem*. *Esdra*s then rais'd up their Spirits, having brought with him vast Quantities of Gold, Silver and Brass. So that the Face of Affairs began to change in *Jerusalem* for the better; and the Worship of GOD to be perform'd with Splendor and Glory. But *Esdra*s was not long there, when he felt a sensible Mortification. He perceiv'd that many of the People, and not a few of the Priests had taken strange Women to their Wives, and mix'd their Blood with these Idolaters, contrary to the Law of *Moses*. This was so great a Heart-breaking to the holy Man, that he rent his Clothes, pluckt off the Hair of his Head and of his Beard, sat down and Mourn'd, and continu'd thus to the Time of the Evening Sacrifice. Then he rose up, and fell on his Knees, and spread out his Hands unto GOD, praying and earnestly begging him to forgive the Priests and the People this great Sin. Which done, the Elders of *Jerusalem* gather'd together unto him, and mix'd their Tears with his, confessing they had been Guilty of a most Enormous Sin, in taking to themselves strange Wives. And so made a Covenant with the GOD of Heaven, Swearing and Protesting they wou'd put away these strange Wives and the Children they had by them. Then *Esdra*s and the Priests and the Elders caus'd Proclamations to be issu'd out and sent over all *Judea*, requiring the People to repair unto *Jerusalem* within three Days, on pain of Confiscation of Goods, and of being cast out of the Assembly of the Children of *Israel*. So all the People came to *Jerusalem*, and stood in the Streets. Then *Esdra*s made them a very feeling Speech, laying before them the Enormity of their sins in that many of them had (contrary to the Law of *Moses*) taken strange Wives, and mix'd the Holy SEED with Idolaters, exhorting them to put away those Wives and the Children begotten on them. Whereupon all the People and the Priests, that had been guilty of this Crime, lifted up their Voice, and wept, and confess'd

*Esdra*s 7.

*Esdra*s 10.

less'd their sins; and withal declar'd, they wou'd put away all their strange Wives and the Children they had by them, only desir'd a little Time; for it was not the Work of one Day. This being readily granted, they turn'd away their Heathenish Wives and Children, and caus'd Sacrifices to be offer'd in the Temple for the expiation of their Sins. So the holy Priest *Esdra* continu'd to Rule the *Jews* in *Jerusalem* in Religious matters unto the twentieth Year of the Reign of *Artaxerxes*, purging them of all their Idolatrous Customs, and instructing them in the Law of *Moses*, which he read and expounded to them.

In the twentieth Year of the Reign of *Artaxerxes*, certain *Jews* came ^{2 Esdras 2} from *Jerusalem* to *Susa*, where they met *Nehemias* one of their Countrymen, who had been in those Days Cup-Bearer to *Artaxerxes*. *Nehemias* being a very Godly Man, and a Great Lover of his Nation enquir'd of them how matters stood with the *Jews* in *Jerusalem*? And having understood that they were in great Contempt and Misery; the Walls of *Jerusalem* being broken down, and it's Gates burnt; he obtain'd leave of the King to go to *Jerusalem* to visit his Brethren, on Condition he wou'd return at a set Time. Being come thither, and seeing the despicable Condition the City was in; he rode about the Town and observ'd the Ruins of the Walls and Gates. Then he spoke to the Rulers of the City, and gave them to understand that GOD was with him, and that it was the good Pleasure of the King *Artaxerxes*, that the Walls of *Jerusalem* shou'd be built; he therefore exhorted them to be assisting to him in so good a Work. The Rulers and People seeing the Piety of *Nehemias*, and perceiving by his Words and Actions that the Hand of GOD was with him, they immediately rose up, ^{2 Esdras 2.} divided the Work among the Inhabitants of the City, assigning so many Cubits to the Inhabitants of each Quarter thereof; so that in fifty two Days the Walls, and all the Gates with their Barrs and Bolts were finish'd and compleated, notwithstanding all the Opposition that *Sanaballat* and *Tobias* the Governours of *Samaria* had given them, by whose Malice and Hatred the *Jews* were forc'd to hold the Sword in one Hand and the Trowel in the other to defend themselves against the armed Men whom these wicked ^{2 Esdras 6} *Samaritans* sent from Time to Time to obstruct the Work.

Nehemias having thus happily restor'd *Jerusalem*, in some manner, to its ancient Splendor, his next care was to perform the Dedication of the Temple, and to see the Worship of GOD duly perform'd according to the Law of *Moses*. 'Tis very probable, it was about this time the sacred Fire was found, which the Prophet *Jeremias* had order'd the Priests to hide in a certain Valley where there was a deep dry Pit: For as we read in the 2d Book of the *Machabees*, Chap. 1. *Nehemias*, whom the King of *Persia* had appointed Governour of *Jerusalem*, order'd the Grand-Children of the Priests, who had hid the sacred Fire in the said Valley, to seek for it; and having found the Valley and the Pit, they found no Fire, but stagnated Water, which *Nehemias* order'd them to draw, and to sprinkle the Sacrifice therewith: And when the Sun cast its Rays upon the Water it blaz'd up and consum'd the Sacrifice. 'Tis also probable that the Tabernacle and the Ark of the Covenant were found about the same time: For in the 2d Chapter of the same Book, it is said that the Prophet *Jeremias* took the Tabernacle and the Ark along with him (when *Jerusalem* was destroy'd) and hid them on the Mountain call'd *Nebo* in a place which no Man was to know, until GOD shou'd gather his People together, and be merciful to them; and that then GOD wou'd manifest the Place.

About this time the *Hebrew* Tongue began to be a dead Language : For when the old Men who came back from the Captivity were dead, their Children and Grand Children, who had been Born in *Babylon* and in other Cities and Towns of the *Persians* and *Babylonians*, having learn'd the Language and Letters of the *Chaldeans* from the Inhabitants of those Towns, and the *Hebrew* from their Parents, made a new Language of a mixture of Both, which has been ever-since call'd the *Syriack* Language, and which the *Jews* always spoke from this time as their Mother Tongue, until their dispersion in the Days of *Titus Vespasian* ; The *Hebrew* Tongue being confin'd ever-since to their Books, and read and understood only by their Scholars, as *Latin* is among us at present : And even the very Letters or Characters of the Ancient *Hebrew* were then changed : For *Esdra*s the great and learned Scribe in the Law, having digested the Books of *Moses* and of the Prophets, and reduc'd them to the Form we now have them in, made use of the *Chaldaic* Letters or Characters, rejecting the old *Hebrew* ones, partly because the *Chaldaic* Letters were rounder and plainer, and partly in hatred to the *Samaritans* their declar'd Enemies, who always retain'd the Ancient *Hebrew* Characters.

The *Jewish* Common-Wealth being thus happily settl'd and Establish'd in *Jerusalem* and over all *Judea* by the Piety of *Esdra*s and *Nehemias*, began to flourish, and gather Strength, under the Protection of *Artaxerxes Longimanus*, the good King of *Persia*, and even continu'd so to do unto the days of *Alexander* the Great, with little or no Diminution of their Happiness, bating one Accident which was like to bring them again into Servitude, and which came to pass in the Reign of *Artaxerxes Mnemon*, after this manner, as *Josephus* informs us, *Lib. 11. Antiquit. Judaic. Cap. 7.* *Artaxerxes* had a great Captain that commanded his Army, whose Name was *Bago*ses : This Man having contracted a Friendship with one *Jesus*, Brother to *John* the then High Priest of the *Jews* in *Jerusalem* ; promis'd the said *Jesus* to make him High Priest instead of his Brother. *Jesus* being hereupon puff'd up with Pride, gave ill Language to his Brother the High Priest in the very Temple : Then *John* who was of a temper not to bear such usage, struck his Brother *Jesus*, and slew him in that sacred Place. This horrid Fact, which the very Barbarians wou'd not be guilty of in their heathenish Temples, being noised abroad, and coming to the Ears of *Bago*ses, put him in such Fury, that he came with some Troops to the Doors of the Temple, and forc'd them, crying out aloud to those that shut them against him, as being impure ; *What, ye wicked Wretches, do ye think me to be more impure than the Carcass of the Man, whom ye have sacrilegiously Murder'd in your Temple ?* And having so said, he enter'd the Temple, laid Violent Hands on such as he met with, and impos'd a Tribute for seven Years upon the *Jews*, as a Penalty for this Barbarous Act.

There is but one thing more worth our Notice recorded of the *Jewish* Common-Wealth, until the days of *Alexander* the Great, which prov'd very fatal to them.

The *Jewish* Nation having enjoy'd Peace and Plenty for a considerable time, began to fall from the Piety of their Ancestors, and to mix their Blood with Strangers. *Darius Codomanus*, the same whom *Alexander* the Great had in a few Years after Conquer'd, plac'd a Governour in *Samaria*, whose Name was *Sanaballat* a *Cuthean* by descent. At this time *Jaddus* the High Priest had a Brother call'd *Manasses*, whom he had made his Collegue, and brought into the Ministry of the

the Office of High Priest. This *Manasses* (contrary to the Law of *Moses*) Marry'd the Daughter of *Sanaballat*, and even continu'd to exercise the Office of High Priest in *Jerusalem*. The Rulers and Elders of the *Jews* seeing this manifest Violation of their sacred Laws, and having found, by woful Experience, that all their former Calamities had proceeded from the like Sins, were resolv'd not to bear it; wherefore they come to the High Priest *Jaddus*, and to his Brother *Manasses*, and tell him roundly that he must either dismiss his Gentil Wife, or lose his Office of High Priest; and upon his refusal, *Jaddus* the High Priest and the Elders cast him out of the Temple. *Manasses* hereupon repairs to *Sanaballat*, and tells him how he had been cast out of the Temple upon account of his Daughter. Well, says *Sanaballat*, I will build you a Temple on Mount *Garizim* in *Samaria*, which shall be like the Temple of *Jerusalem*; and settle a yearly Revenue upon you and the Priests that serve under you, equal to that of *Jerusalem*. *Manasses* buoy'd up with these hopes, kept his Wife, and continu'd with his Father-in-law at *Samaria*, whither many of the *Jewish* Priests and People, who had taken strange Women to their Wives, repair'd to him, and were provided for by *Sanaballat* with Houses and Lands.

In a few days after *Sanaballat*, having understood that *Alexander* the Great had defeated *Darius* his Army near the River *Ganien*, revolted from *Darius*, and went with a Body of Men to *Alexander*, as he sat down before *Tyre*; and having submitted himself and *Samaria* to him, obtain'd leave to build a Temple on Mount *Garizim* as aforesaid, placing his Son-in-law *Manasses* as High Priest therein, and such other Priests as had follow'd his Example, and had repair'd to him on account of their Gentil Wives. And hence sprung that implacable hatred of the *Jews* to the *Samaritans*, and of the *Samaritans* to the *Jews*: The *Samaritans* asserting that it was in this Temple on Mount *Garizim*, Men ought to worship GOD; and the *Jews* on the contrary maintaining that *Jerusalem* was the place where GOD shou'd be worship'd: Which gave occasion to the *Samaritan* Woman to say unto our SAVIOUR JESUS CHRIST; Sir, I perceive that thou art a Prophet: Our Fathers worshipped in this Mountain, and ye say that in *Jerusalem* is the place where Men ought to Worship, John 4. 20. To proceed.

When *Alexander* had taken *Tyre* and *Gaza* he turn'd his Arms against *Judea*, with a Design to destroy *Jerusalem* and the Temple; because the Rulers of the *Jews* and the High-Priest *Jaddus* had refus'd to submit to him, or send him Succour, alledging they had sworn Fealty to *Darius*, which they cou'd not in Conscience violate: But when he drew near the City at the Head of his Army, the High-Priest *Jaddus* in his Pontificalibus, attended with a great Procession of Priests clad all in White, came out to meet him; and when they came near, *Alexander* leapt down off his Horse, and ador'd the Name of GOD (*Jehovah*) that was written on the Golden Plate which was on the High-Priest's Forehead, affirming that a Man clothed like the High Priest appear'd to him in a Dream in *Macedonia*, and prophesied to him, that he shou'd Conquer the *Perjians*. So having embrac'd the High Priest, he went in with him to *Jerusalem*, and caus'd a Sacrifice to be offer'd in the Temple for him, according to the Law of *Moses*; and when he had receiv'd the Submission of the Rulers and People, he remitted unto them the seventh Years Tribute, because the *Jews* do not in that Year till the Land, being the Sabbathical Year, and then departed; leaving the High Priest and the Temple Presents and Gifts as marks of his Favour. All which are at large recorded by *Josephus*, Lib. 11. Antiquit. Cap. 8. whom we shall

shall follow in his Relation of the Affairs of the *Jews*, until we come to the time the *Macabees* flourish'd.

Josephus lib.
12. Antiquit.
cap. 1.

Alexander the Great having thus left the *Jews* undisturb'd in the exercise of their Religion and civil Rights, pass'd thro' *Samarina*, and went on in quest of *Darius*; and having Overthrown him in two pitch'd Battles, and possess'd himself of the *Persian* Empire, and of many other Kingdoms, as shall hereafter be more at large related; came back to *Babylon*, and Died, leaving this great and vast Empire to the chief Captains and Commanders of his Army. So *Antigonus* took possession of the upper *Asia*; *Seleucus*, of *Babylon*, and of the Neighbouring Nations; *Lyfimachus*, of the Countries bordering upon the *Hellespont*; *Cassander*, of *Macedonia*; and *Ptolomy*, the Son of *Lagus*, of *Egypt*. This last did very much afflict the *Jews*: For, having ravag'd a great part of *Syria*, he came into *Jerusalem*, on the Sabbath Day, under pretence of offering Sacrifice; but in stead of that, he took Possession of the City, put a great many to the Sword, plunder'd the Temple, and took away Captives many thousands of the *Jews*, without the least opposition; the *Jews*, in those Days, not thinking it lawful to resist on the Sabbath, tho' it were for their Lives. This Disaster brought the *Jews* low for a time, but *Ptolomy Philadelphus*, Son to *Ptolomy Lagus*, made them Amends for the same. This King having collected all the Books he could hear of, erected a famous Library in *Alexandria* by the Advice of two Men noted, in those Days, for their Learning, call'd *Demetrius* and *Aristeus*; and understanding the *Jews* had Books in *Jerusalem* containing their sacred Laws, and religious Rites in the *Hebrew* Tongue, he sent a splendid Embassy to *Eleazer* the then High Priest in *Jerusalem*, praying him to send him some Docters Learned in the *Hebrew* and *Greek* Tongues, with Copies of their *Hebrew* Books, that they might Translate them into *Greek*, and lay them up in his Library; and at the same time freed all the *Jews* that were in *Egypt* from their Captivity; dismissing with Presents and Gifts such of them as were taken by his Father, and paying the Ransom of those that were Sold to any of his Subjects. This Embassy and Request were very agreeable to *Eleazar*, and to all the *Jews*: He therefore chose six out of each Tribe of the twelve Tribes of *Israel*, the best Read in the *Hebrew* and *Greek* Tongues, (which last was then the prevailing Language over all the *Grecian* Empire, every Man both *Jews* and *Gentiles* endeavouring to be Master of it since *Alexander* the Great had establish'd his Empire in *Asia* and *Egypt*) and sent them to *Alexandria* in *Egypt* to King *Ptolomy*; who having Translated the sacred Books into the *Greek* Tongue, presented them to him, and return'd to *Jerusalem* loaden with Presents and Gifts and Promises of Favour and Esteem, not only for themselves, but also for all the *Jewish* Nation.

Josephus lib.
12. cap. 2.

Now this Translation is what was ever since call'd the *Septuagint*, because it was made by seventy two of the *Jewish* Docters: And being left in the Hands of the *Gentiles* in the *Greek* Tongue which they very well understood in those Days, gave them an Opportunity of being acquainted with the History of the Creation, the Deluge, the Law of *Moses*, the Prophets and Prophecies concerning a future *Messias*; which did in a great Measure help to smooth the Way for their Conversion to Christianity in the Time of the Apostles; the Providence of *GOD* ordering it so for the Salvation of these Infidels, whilst the *Jews* persisted in their Obstinacy and Hardness of Heart. To proceed.

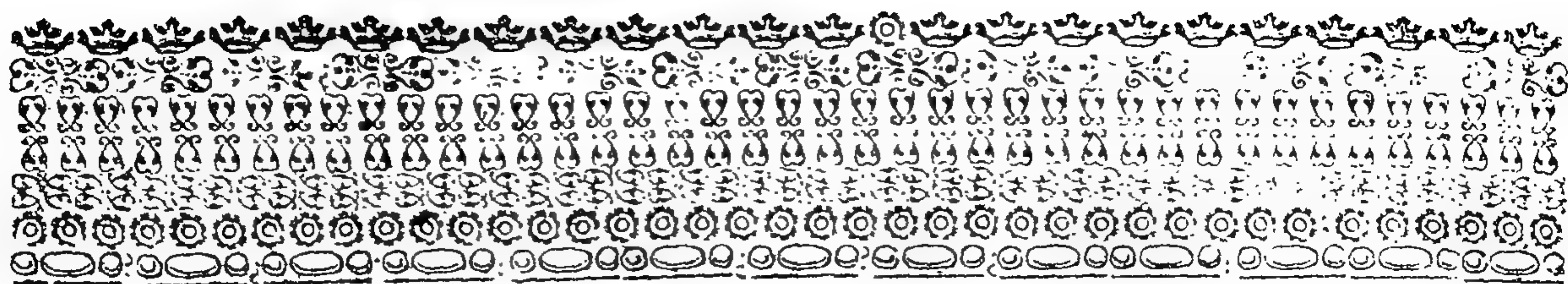
The *Jews* being thus highly favour'd by *Ptolomy* the Good King of *Egypt*, liv'd in Peace and Plenty during his Reign; but he was no sooner dead,

dead, when they felt a new Storm that was like to overwhelm them. *Antiochus* surnamed the *Great* being then King of *Asia*, call'd by the Author of the 1st Book of the *Machabees*, *Radix Peccatrix*, a sinful Root, because his Son Marry'd his own Mother-in-Law, and begot upon her that cruel Persecutor of the *Jews* *Antiochus Epiphanes*; made War upon *Ptolomy Philopator* King of *Egypt*, and Successor to *Ptolomy Philadelphus*; and the *Jews* being in the Way between those two Kings, were so tofs'd on both sides, that whether of the two got the better, they were always sorely afflicted: At last *Antiochus* after many Battles, and much Effusion of Blood, made Peace with *Ptolomy* surnam'd *Epiphanes*, Son to *Ptolomy Philopator*, and possess'd himself of all *Judea*, annexing it to his Kingdom, as a Province thereof. So the *Jews* were again brought into another Bondage, no less grievous than that of *Egypt*, as we shall see by and by in the History of the *Machabees*.

As to the Rulers or Governors of the *Jewish* Common-Wealth since their Return from the Captivity unto this time, there is very little spoken of them in History, bating their Names and the Years of their Reigns, which *Eusebius*, *Syncellus*, and others have transmitted to Posterity. Only what the Books of *Esdras* record of *Esdras* himself and *Nehemias*: But neither of these took the chief Management of Affairs upon them; tho' the *Persian* Kings had given them full Power to that purpose: For *Esdras* being a Priest, and learned in the Law, was content to regulate Religious Matters, and to instruct the People in the Law of GOD, without meddling in temporal Affairs; and *Nehemias*, when he had seen the Walls of *Jerusalem* built, and his people well settled, return'd to his Masters the *Persian* Kings, with whom he ended his Days.

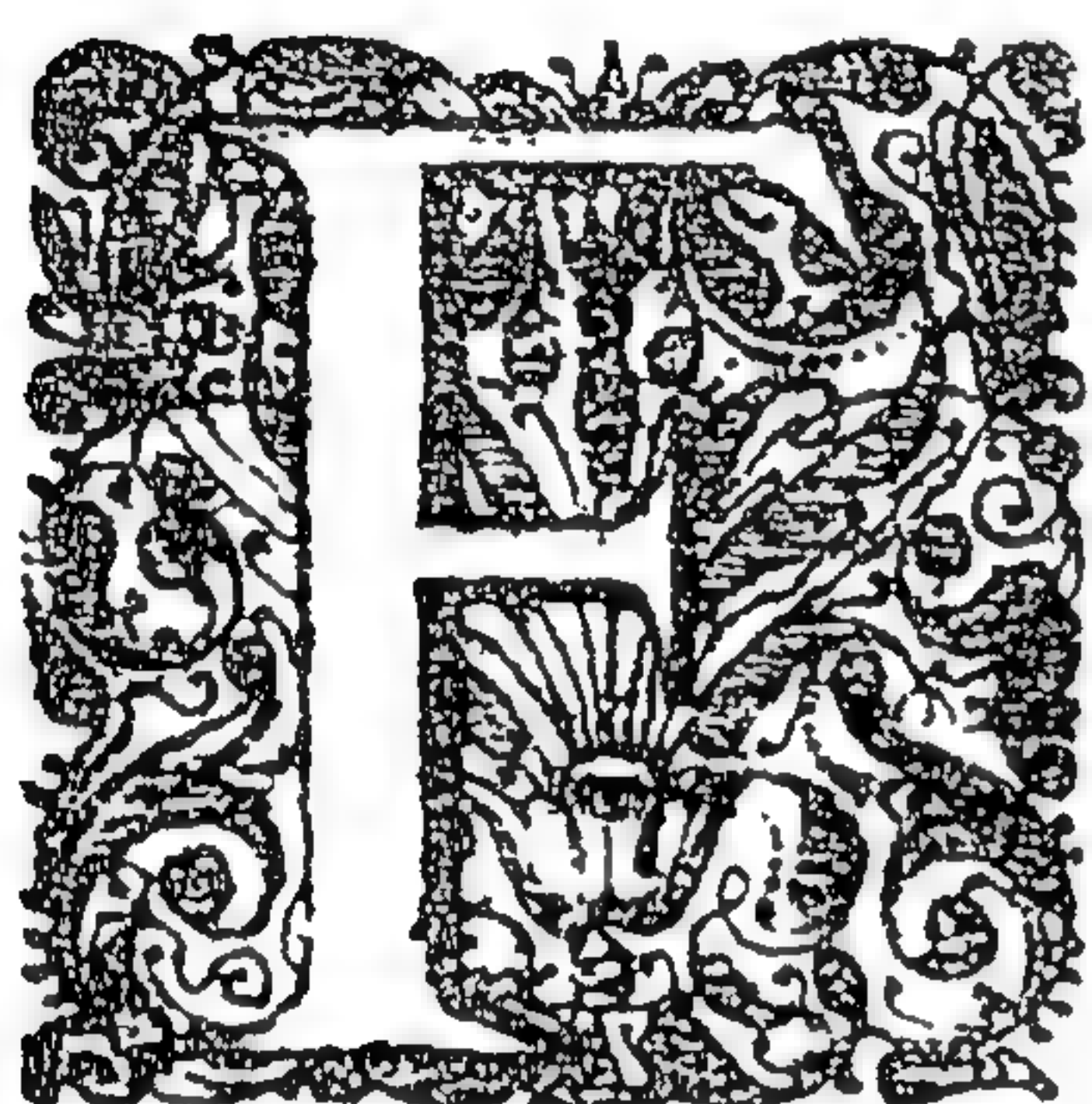
The Names and the Years of the Reigns of their Rulers or Governours, from the Captivity, unto the Days of the *Machabees* are as followeth.

	Years.
<i>Zorobabel</i> rul'd	32
<i>Refa</i>	46
<i>John</i>	40
<i>Judas</i>	24
<i>Joseph</i>	7
<i>Semei</i>	11
<i>Matthias</i>	12
<i>Maat</i>	9
<i>Nagge</i>	10
<i>Helli</i>	8
<i>Nabum</i>	7
<i>Almos</i>	14
<i>Matthias</i>	10
<i>Joseph</i>	60
<i>Joannes Hircanus</i> , &c.	17



C H A P. II.

Of the Persecutions of the Jews under Seleucus and Antiochus Epiphanes. The Wars of the Machabees. The Various Fortune of the Jews under different Kings, unto the Days of Herodes Alchalonites, in whose Reign the Saviour of the World, our Lord Jesus Christ was born in Bethlehem.



FORASMUCH as the two Books of the *Machabees* furnish us with the principal part of the Matter, which is to be related in this Chapter, it will be requisite to advertise the Reader that these two Books treat of one and the same Subject, only with this Difference, that the First of them treats not only of the Wars of *Judas Machabeus*, but also of his Brethren *Simon* and *Jonathas*; whereas the 2d Book relates only the Wars of *Judas Machabeus*, but begins much higher, and gives an Account more at large of the Cause of the War, and the Persecution which the Jews suffer'd before they had recourse to Arms.

^{1 Machab. 3.} This Second Book tells us then, that in the Days of *Seleucus*, Son to *Antiochus* the great, King of *Asia*, *Onias* the High Priest, being a very good and religious Man, kept such good Rule and Order in *Jerusalem*, and caus'd the Worship of GOD to be so well perform'd, and the Solemnity of the publick Sacrifices to be kept with so much Splendor and Glory, that Kings and Princes, had the Temple in singular Veneration; nay, that even *Seleucus* himself did so far honour it as to give of his own Revenue towards the Expence of the said Sacrifices. But the Devil, who is always busy in obstructing good Works, rais'd *Onias* a Satan or Adversary that did him and the Temple a world of Mischiefe. In those days, there was a certain Man call'd *Simon*, of the Tribe of *Benjamin*, Governour of the Temple. This Man began to excite some troubles in the City, and, being oppos'd by the High Priest *Onias*, whom he could by no means persuade to countenance his Extravagance, went to *Apollonius*, who was, at this time, Governour of *Cælosyria* and *Phœnicia*, and told him, *There was a vast Treasure in Jerusalem, which might easily be put into the King's Hands.* *Apollonius* relates the same to *Seleucus* the King; and *Seleucus* orders *Helioborus* one of his Captains, to go and bring him the said Treasure. Accordingly *Helioborus* went to *Jerusalem*, and was civilly receiv'd by *Onias* the High Priest, who knew nothing of his Design, much less suspected it. *Helioborus* having declar'd to *Onias* his Message, and how he had orders from the King to seize the

the Treasure that was in the Temple ; receiv'd for Answer, *that indeed there was some Money laid up for the Relief of Widows and Orphans, but that it was not so considerable as he was inform'd.* Heliodorus however said *the King shou'd be obey'd :* And in order thereunto he March'd with his Troops towards the Temple. This being nois'd over all *Jerusalem*, the Priests and the People ran about the Streets with Tears in their Eyes, clapping their Hands, and putting up their Ardent Prayers, begging GOD to protect his holy Temple. The GOD of Heaven, who is the Protector of Widows and Orphans, did upon this Occasion manifestly shew his Power : For when *Heliodorus* with his Guards had surrounded the Treasury, there appear'd an Horseman in golden Armour and exceeding rich Trappings, whose Horse reared, and struck *Heliodorus* with great Violence ; then two young Men of wonderful Beauty and rich Apparel, with Scourges in their Hands, laid so many blows upon him, that he fell to the Ground, and was carry'd away without Sense or feeling. Some of *Heliodorus* his Friends seeing this Judgment so visibly come upon him from Heaven, (for no Man but himself saw the cause of his Fall) went to *Onias* the High Priest, and pray'd him to Pray for *Heliodorus*, and to offer a Sacrifice for him. The good Man *Onias* fearing *Seleucus* the King wou'd revenge the Death of his Minister upon the *Jews*, if he shou'd happen to Die, immediately pray'd, and offer'd a Victim for his Health : Which done, he recover'd his Speech, and the two young Men who had before scourg'd him, appear'd unto him, and bid him *give Thanks to Onias, for that God for his sake had granted him his Life,* and charg'd him to go and declare the wonderful Works of God ; and having so said, they vanish'd. Then *Heliodorus* return'd with his Army and related unto the King all that had happen'd unto him, and upon the Question put by the King : *Who was the fittest Man to be sent to Jerusalem to take away that Treasure ?* *Heliodorus* answer'd ; *If thou hast ever a Rebel or Traitor send him thither, and you shall be sure to receive him well scourg'd.*

Thus was the Temple at this time protected by the piety of the good High Priest *Onias* ; but this happiness lasted not long : For, soon after *Seleucus* died, and his Son *Antiochus*, surnamed *Epiphanes*, that is Illustrious, or Famous ; Famous indeed for wickedness, coming to the Crown did persecute the *Jews* in such manner, as no Tyrant since the days of *Pharao* in Egypt, did the like. But, soasmuch as the GOD of their Fathers, wou'd not suffer them to fall into such Misery, as they did at this time, had they continu'd in their Duty, and observ'd his Holy Laws ; it will be requisite to relate how it came to pass that He had abandon'd them now. *Onias* had a Brother whose Name was *Jason*. This Man aspiring to the Dignity of High Priest, contrary to Law and Reason, (his Brother *Onias* the High Priest being as yet alive) address'd himself to King *Antiochus*, and promis'd to give him three hundred and ninety Talents in Silver, on Condition he wou'd grant him Power to erect an Academy in *Jerusalem*, for to train-up the Youth in the Exercises and Customs of the *Greeks* ; and make him High Priest. *Antiochus* readily agreed to this offer, and gave *Jason* ample Power and Authority to this purpose ; Appointing him chief Governour of *Jerusalem*, and High Priest. So *Jason* immediately set up this wicked Academy near the Tower, which was formerly call'd the City of *David*, and initiated the Youth in all the Exercises and Customs of the *Greeks*, and even in all the abominable Lasciviousness of the Stews ; and not only so, but even many of the Priests of the Temple neglecting GOD's Service, took pleasure

2 Machab 4.

sure in assisting at these Exercises, and coveted to learn the same. How the holy Man *Onias*, and the rest of the godly People took these Abominations to Heart, is easier to be imagin'd than express'd. But this was but *Initium dolorum, the beginning of their Sorrows*. In three Years after, *Jason* sent one *Menelaus*, Brother to the wicked Man *Simon* above-mention'd, to *Antiochus* with a Sum of Money, and recommended him so much to the King's Favour, that the King conferr'd the Dignity of High Priest upon the said *Menelaus*, and banish'd *Jason*, imposing a Fine or Mulct of three hundred Talents of Silver upon him. All this while poor *Onias* shuning the fury of his Brother *Jason*, kept himself conceal'd at *Antioch*; and having certain Intelligence that *Menelaus* had stolen some of the golden Vessels out of the Temple, and sold part of them at *Tyre*, and gave others to one *Andronicus*, a Favourite of the King, his zeal prompted him to reproach *Menelaus* for this great Sacrilege. Whereupon *Menelaus* intreated the said *Andronicus* to kill *Onias*. *Andronicus* hereupon goes to *Onias*, who had then taken Sanctuary near the Temple of *Da hnes*, and perswades him to come forth, giving him his Oath that *he wou'd do him no harm*; but as soon as he came out, he slew him notwithstanding. When the noise of the Murder of *Onias* was spread abroad, and came to the King's Ears, he caused this wicked *Andronicus* to be led in Chains about the City, and put to Death at the same place where he laid sacrilegious Hands on the High Priest *Onias*.

Matters standing thus with the *Jews*, *Antiochus* prepar'd to go into *Egypt*, and whilst he was there, there appear'd in the Air over *Jerusalem*, for the space of forty Days, Horsemen drawn up in Troops and Squadrons, with golden Armour, Shields, Helmets and Bucklers; fighting and attacking one another with Spears, Lances and Swords. This Prodigy putting the *Jews* in great Consternation, caus'd them all to have recourse to Prayers and Supplications; beseeching the GOD of *Israel* to avert the Omen. But this was only a Prefage of what was soon to happen in their City. For *Antiochus* having Intelligence in *Egypt*, of a Sedition and Tumult rais'd in *Jerusalem*, (which was occasion'd by *Jason* the wicked Brother of the good late High Priest *Onias*, who came to possess himself of *Jerusalem*, upon a false Rumour of the Death of *Antiochus*) and concluding hereupon, that the *Jews* design'd to revolt from him, came back with his Army, enter'd *Jerusalem*, and order'd his Soldiers to kill Man, Woman and Child, without any distinction of Age or Sex; which bloody Orders being put in Execution for three Days, there were slain in the Town 80000, and 40000 taken and Sold as Slaves. And, not content with this great Slaughter, he enter'd the Temple, accompany'd by the wicked pretended High Priest, *Menelaus*, took away the Treasure and the sacred Vessels, to the value of 1800 Talents; and even sent one *Apolonius*, when he had departed, with an Army of 22000 Men, to kill and destroy such of the *Jews* of *Jerusalem* as had escap'd his Hands. Nor was his Rage, by all these Cruelties, as yet over: For he, soon after, sent a certain Man from *Antioch* with strict Orders to compel the *Jews* every where on pain of Death, to observe all the Laws and Customs of the *Gentiles*, and to Abolish all the Rites and Ceremonies of the *Jewish* Law. So that whosoever wou'd attempt to Circumcise their Children, or refuse to eat Swine's Flesh, were immediately hurried to Execution. Of these horrid Cruelties our sacred Author gives the following Instances. Two Women were accus'd of Circumcising their Children: The King's Officers took these Women, and hung the said Children to their Necks, led them about the Streets of *Jerusalem* in this posture,

1 Machab. 5.

2 Machab. 6.

posture, and cast them down the Walls of the City, together with their Children. Some *Jews* got together in a Vault, on the Sabbath Day, to celebrate that Feast; this being brought to *Philip*, one of the King's Officers, he caus'd them to be burnt alive. A certain venerable old Gentleman, whose Name was *Eleazar*, being requir'd to eat Swine's Flesh, refus'd to obey the King's Orders to the prejudice of the Law of GOD: And as he was led to the place of Execution, some of the Officers and Soldiers out of respect to, and esteem for the Man, offer'd to lay before him when he came thither, other Meat instead of Swine's Flesh, that so he might seem to comply with the King's Orders, and save his Life. But *Eleazar* return'd them an Answer worthy of himself, and of his hoar Hairs: *It doth not become my Age, says he, to dissemble, whereby many young Men may think that Eleazar, now at the Age of ninety Years, shou'd go over to the Religion of the Gentiles, and be deceiv'd by my Dissimulation, who have but a few Days of an evil Life to live; and by this means brand my old Age with Execration and Infamy: For though I might escape punishment in this Life, yet shou'd I neither dead nor alive escape the Hands of the Omnipotent God. Wherefore I will appear worthy of my old Age by dying courageously, and leave an example of Fortitude to the young Men, that they may imitate it, when they see me die gloriously for our holy and religious Laws.* And having so said, he freely submitted to die, being beaten with Staves until he expir'd.

Another Instance of the Cruelty and Barbarity of the Wicked *Antiochus* is recorded by the sacred Writer, which appears to be the more execrable in that it was perpetrated in his own Presence, and by his special Commands. There were seven Brethren, and their Mother, taken and brought before him; and wou'd be compell'd with whipping and scourging to eat Swine's Flesh. The First of these spoke thus to *Antiochus*: *What seekest thou? And what wou'dest thou know of us? We are ready to die rather than Transgress the Laws of our Country and the Laws of God.* *Antiochus* being in great Fury hereat, order'd Cauldrons and Frying-Pans to be heated, and commanded him that had thus spoken to have his Tongue cut out, the Skin of his Head flea'd, his Fingers and Toes cut off; and his Body to be fry'd in the said Pans and Cauldrons in the presence of his other Brethren and Mother. This being immediately put in Execution, the Mother and the Rest of his Brethren, seeing the Flesh of this poor Youth frying and smoaking, mutually exhorted one another to die courageously. Then the second was brought forth, and when they had flea'd off the Skin of his Head, they ask'd him, *if he wou'd eat before he was tortur'd in all the Members of his Body?* *I will not,* saith he. So being tortur'd as the first, he spoke to the King after this manner: *Thou the most wicked of Men dost destroy us in this Life; but the King of the World, for whose Laws we die, will raise us up at the Resurrection of Eternal Life.* This Youth being dead, the third was produc'd, and requir'd to put out his Tongue, who not only obey'd, but even stretch'd out his Hands, and said: *These I received from Heaven; but now do despise them for the Laws of God.* And being tortur'd as the other two, the fourth was brought upon the Stage, who spoke thus to *Antiochus*. *It is better for those that are put to death by Men, to hope that God will raise them, than to live in Transgression: But as to thee, thou shalt have no Resurrection to Life.* And being tortur'd after the same manner as the Rest, gave up the Ghost. The fifth was produc'd, who looking upon *Antiochus* spoke to him as followeth: *Thou hast Power among Men, and tho' thou art Mortal, thou dost what thou wilt; yet think*

not that God hath abandon'd our Nation : But wait a while, and thou shalt see his great Power, how he will torment thee and thy Seed. And having so said, he suffer'd the same torment as his Brethren, and gave up his Soul into the Hands of his Maker.

Then came the sixth upon the Stage, who in the midst of his torments spoke thus to the King : *Deceive not thy self so foolishly ; for we suffer these things ; because we have sinned against our God : But think not that thou shalt escape unpunished, who thus fightest against God ; and so expir'd.* Antiochas seeing himself thus despis'd, and as it were Mocked, call'd for the last, and promis'd him with an Oath to promote him to great Honours and Riches, provided he wou'd forsake the Laws of his Country, and even spoke to his Mother (who was all this while a doleful Spectatrix of the butchering of her Children) desiring her to admonish him to accept of his Favours. The pious Mother, who took nothing more to Heart, than to encourage her Children to die strenuously for the Law of the GOD of Israel, promis'd the King with more than manly Courage, that she wou'd speak to her Son ; but she meant only to admonish him to follow the Steps of his Brethren ; and therefore spoke to him, in her own Tongue, after this manner : *I beseech thee, my Son, look up to Heaven, and behold the Earth ; and consider that God made all the Things that are in them, of nothing : Fear not this Butcher, but shew thy self worthy of such Brethren, that I may receive thee in Mercy with thy Brethren.* The Mother wou'd have said more, but the Generous Youth interrupted her saying : *Whom do ye wait for ? I will not obey the King's Commands, but will obey the Commands of the Law which Moses gave unto us. Altho' our God be a little angry with us, and chastise us for our Amendment, yet will he be reconciled with his Servants : But thou, the most wicked, and most flagitious of all Men, being puffed up with vain hopes, and inflam'd against the Servants of God, think not that thou shalt escape the Judgment of the all-seeing Eye of the Omnipotent God.* These Words and a great many more to this purpose utter'd by this Generous Youth, so fir'd the Wrath of Antiochas, that he order'd him to be tortur'd with much more exquisite Torments than his Brethren until he had expir'd. Lastly, The Mother, having sent so many Pledges of her Zeal for the Law of GOD to Heaven before her, immediately follow'd them, being tortur'd like her Children 'till she gave up the Ghost.

Thus did the wicked King Antiochas persecute the Jews ; and not content therewith, he caus'd Mount Sion, that was formerly call'd the City of David to be Fortify'd, and put a strong Garrison therein ; erected an abominable Idol in the Temple of Jerusalem, and another in the Temple on Mount Garizim in Samaria, dedicating the Temple of Jerusalem to Jupiter Olympus, and that of Mount Garizim to Jupiter Hospitalis ; and compelling the few that remain'd of the Jews to Sacrifice unto those, and to other Idols, which he had order'd to be set up over all the Land of Judæa.

In those days there was a certain Holy Priest whose Name was Mathathias of the Line of Joarib, the First of the twenty-four Courses into which King David had divided the Descendants of the Sons of Aaron, as we read in the 1st Book of Chronicles, Chap. 24. who had five Sons, John, Simon, Judas, Eleazar and Jonathan, commonly call'd Assamoneans and Machabees. Assamoneans, from Simon their Great Grandfather, or, as some Historians will have it, from the Hebrew Word *Hafmanin*, which signifies a Prince or chief Ruler in sacred Things ; Machabees, from Judas the most Valiant and stoutest Captain of the Brethren, who carry'd in his Standard these

these Words of the Law written in golden Letters : *Mi Camoca Be Eloim Jehova ? Who is like thee among the Gods, O Jehova?* *Exod. 15. 11.* The first Letter of each of which Words being put together, with Points added for Vowels, make up the Word *Machambei*, and the Letter M, sounding harsh, being left out, *Machabei*. This *Mathathias* and his Sons seeing the Desolation of their Country, and the horrid prophanation of the Temple and of the Worship of GOD; and being in no Condition to help it, fled away from *Jerusalem*, and came to a little City in *Judea* call'd *Modin* : But was not long there, when an Officer of the wicked King *Antiochus* wou'd compel him and his Children, and all the *Jews* that were in the City to offer Idolatrous Sacrifices upon the Altar, which this Minister of Satan had erected. *Mathathias* was so far from obeying, or yielding to such Impiety, that he slew with his own Hands a mean spirited *Jew*, who at that instant came to offer Sacrifice to the Idol that was set upon the Altar, and even the Officer that compell'd the said *Jew* to do the same; destroy'd the Altar, and threw down the Idol : And having so done, he cry'd with a loud Voice, saying: *Let every Man, who has a Zeal for the Law of God, and his holy Covenant follow me ;* and then retir'd to the Mountains with his Children, leaving all his Goods in the City.

When the Rest of the *Jews*, who had any Zeal for the Law of GOD, had understood that the *Machabees* had fled unto the Mountains, they came with their Wives and Children and Cattle and join'd them; but (which contributed very much to their safety) More especially the *Assideans*, so called from their Great Piety in Religious Matters, and Courage in War, came in great Numbers to *Mathathias* and his Sons; so that in a short Time they were in a Condition to make a tolerable Defence.

The Officers and Soldiers of *Antiochus* who were in *Jerusalem* having Intelligence that *Mathathias* and many of the *Jews* had fled to the Mountains and Forests, went in pursuit of them; and being inform'd that the *Jews* wou'd not Fight or resist on the Sabbath Day, they set upon a Party of them, and kill'd of Men, Women and Children a thousand Souls; these poor People making no manner of Resistance, nor even shutting the Caves or lurking Holes into which they had crept, because it was the Sabbath. When the News of this Disaster came to *Mathathias*, he was sorely grieved; and concluding with himself, that unless they resisted on the Sabbath Day, they shou'd soon be destroy'd; for that these cowardly *Gentiles* wou'd be sure to attack them only on the Sabbath : He therefore call'd together a Council, in which it was Decreed, *That to resist and Fight in case they were attack'd on the Sabbath, was no breach of God's Laws ;* because the Law of Nature, which is prior to all other Laws, allows Self-defence at all times, any other positive Law to the contrary Notwithstanding. And having Marshall'd his little Army, he March'd down into the Plains, kill'd and destroy'd all that oppos'd him, retook many Cities and Towns out of the Hands of these wicked Men; caus'd the Children to be Circumcis'd, and the Service and Worship of GOD to be perform'd in all the Places which he had reduc'd; and being near his End, he call'd for his Children and the Elders of the People, and made a very pathetick Speech, exhorting them zealously to Assert and Maintain the Law of GOD, and to be ready to lay down their Lives, and shed their Blood for the Covenant of their Fathers; to call to mind the Faith and Piety of *Abraham*, *Isaac* and *Jacob*, and their other Ancestors, whose Patience and Constancy had been Crown'd with Glory and Honour. And having over-again recommended a strict obser-

vance of the Laws of GOD, he desir'd them to accept of his Son *Simon* as a Man of Counsel and Understanding in the Management of their civil Affairs, and of *Judas* as a Stout and Valiant Soldier to Command their Army. Which done, he died, and was laid up with his Fathers, and buried in the City *Modin*, being much lamented by all his People.

When the Days of the Mourning of *Matthias* were over, his Son *Judas*,
 1 Michab. 3. who was call'd *Machabeus*, arose and Muster'd his Army, set out from *Modin*, defeated all his Enemies on every side, and carry'd terror to every place unto which he came. *Apolonius* the Governour of *Samaria* under *Antiochus* hearing, that *Judas Machabeus* had succeeded his Father, and had reduc'd the greatest part of *Judea*, except *Jerusalem*, he gather'd a great Army, and came into the Land of *Juda*: *Judas Machabeus* having Intelligence of his Coming, went with his small Army to meet him, defeated his Troops, slew himself; got much Plunder, and among other valuable Things, the Sword of *Apolonius*, of which he made use in Battle, all the Days of his Life. *Judas Machabeus* had scarce time to look about him, when he understood that *Seron* the General of the Forces of *Syria* was coming against him with a much greater Army than that of *Apolonius*. Whereupon he went to meet him as far as *Bethoron*, a City on the Confines of *Judea*: But when his Men, who were but an handful in comparison of their Enemies, saw that vast Number, they were terrify'd, and dismay'd: *How shall we, say they, Fight with so great a Multitude, and so well Arm'd, being fatigu'd with Marching and Fasting?* Then *Judas* said unto them: *It is easy unto God to overcome with a few, as well as with many: For Victory in Battle does not consist in the number of Men; but Strength cometh from Heaven. These come against us with a proud and obstinate Multitude, to destroy Us, our Wives, and our Children, to Plunder, and carry away our Spoils; But we will fight for our Lives, and for our Laws, and the Lord will crush them before our Faces; be ye not therefore afraid of them:* And having so said, he gave the Signal, and fell upon them, defeated *Seron* and all his Troops, and compell'd even such as made their escape by flight, to go into the Land of the *Philistines*.

When *Antiochus* had an account of the Defeat of both his Armies, he was in great Fury; and being sorely griev'd to see the *Machabees* prosper, he rais'd all the Power of his Kingdom, open'd his Treasury, and gave his Troops a Year's Pay, charging them to be ready at a Call. And having resolv'd to destroy Root and Branch the *Machabees* and all the *Jews*, he took part of his Army, and went in Person with them to *Persia*, in order to seize upon a great Treasure which he understood was laid up by *Alexander* the Great, in a City call'd *Elemais*, to enable himself the better to extirpate the *Jews*; leaving one of his great Counsellors by Name *Lysias*, to govern his Kingdom in his Absence, and to take care of his Young Son *Antiochus*, charging him withal to send the Rest of his Army against the *Machabees*, and to exterminate them from off the Face of the Earth. *Lysias* hereupon sends forty Thousand Foot, and seven Thousand Horse, under the Command of three great Captains call'd *Ptolomy*, *Nicanor*, and *Gorgias*, towards *Judea*, with strict Orders to exterminate the *Jews*. When this Army came as far as *Emmaus*, the Remains of the Army of *Seron* join'd them; and the *Syrian* Merchants and Dealers were so confident of the Destruction of the *Jews*, that they came to the said Captains, and agreed with them about the Price of the *Jews* they shou'd make Captives, bidding so much a Man for them. When *Judas Machabeus* had Intelligence
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of the March of this Army, and of the Evils they intended against him and his People, he gathered together his little Army, and the Elders of the People, and exhorted them to Fight for their Lives and their Laws; and then went to *Maspha* in order to Fast and Pray, *Jerusalem* being in those Days a perfect Desert, without Priest or Altar, or the sound of Harp or Cymbal, only that in the Tower on Mount *Sion* there was a Garrison of *Gentiles*, but the City quite uninhabited : And being all met at *Maspha*, which was a place of Prayer, they put on Sackcloth and Ashes, and pour'd out their Hearts unto the GOD of *Israel*, crying with a loud Voice, and laying before him the Desolation of their City, the Destruction of his Altars and holy Things, and earnestly begging his Divine Assistance in these great Straights. Then *Judas* Marshall'd his Troops, which amounted only to three thousand Men; for he had commanded all the Cowardly and Fainthearted, and all such as had been newly Marry'd to return to their Houses; and *Gideon* like, set out by Night from his Camp, and by break of Day was in sight of that of the Enemy. That very Night *Gorgias*, one of the 1 Michab. 4. Generals of *Antiochus* his Army, took 5000 choice Men, and 1000 Horse and went towards *Judas* his Camp, with a design to surprise him; But *Judas* being gone as aforesaid, *Gorgias* concluded he had fled to the Mountains, and therefore pursued him, going a great way from the rest of his own Army. *Judas Machabeus* perceiving that the best Men had left the Enemies Camp, exhorted his Soldiers, putting them in mind of the Wonders done by their Fathers upon such Occasions, and bidding them cry unto Heaven for Help; and then set upon the Enemy with so much Vigour that with his three thousand Men he defeated the Army, and put them to the Rout, forcing them to fly to *Gezeron*, to *Azotum* and *Jammia*, Towns in the Land of the *Philistines*. All the Enemy being thus routed, except the six thousand under the Command of *Gorgias*, *Judas Machabeus* and his Men return'd from the pursuit, and came back to the Enemies Camp, where there was a prodigious quantity of Gold, Silver, Clothes, Arms, Armour and Provisions. But *Judas* being apprehensive that *Gorgias* might as yet fall upon him, and his fatigu'd Men, and make them lose the fruit of their Victory; he therefore commanded his Men to be under their Arms and not meddle with the Plunder, until he had seen whether *Gorgias* wou'd set upon them or no; only he order'd some to put the Enemy's Camp on Fire in several Places, which had this good effect, that when *Gorgias* came down from the Mountains, and saw the smoak and Fire in the Camp, he concluded that all was lost, and so fled away with as much precipitation as the rest of his Army, leaving *Judas* and his Men all the leisure they cou'd wish for, to Plunder his Camp and carry away the Spoil.

When *Lysias* had heard of the Defeat of his Army, he was astonish'd; his Heart failing him for Grief; because it did not happen as he wish'd, and as King *Antiochus* had commanded : But being resolv'd to revenge this Affront, he gather'd an Army of 60000 Foot and 5000 Horse, and sent them the next Year into *Judea*. With these Forces he question'd not to destroy the *Machabees*, and reduce all the *Jews* to their former Bondage; if not quite exterminate them : But the GOD of *Israel* turn'd all his Malice upon his own Head : For *Judas Machabeus* with only 10000 Men fought them, and gave them such an overthrow, that in some Years after the *Jews* had nothing to fear from the Malice of *Antiochus*, or of any of his Generals.

Judas Machabeus having thus happily quell'd this Monster, bethought himself of repairing *Jerusalem*, which was, at this Time, overgrown with Weeds and Shrubs like a Wilderness. So having March'd thither with his Brethren and the Elders of the People, he order'd his Men to attack the Garrison that was in the Tower, to keep them in Play, while he and the Elders, and the People were purging the City of all the Filth and Abominations of the *Gentiles*. And having repair'd the Breaches of the Walls, rebuilt the Gates, pull'd down and destroy'd the Idols and the Altars of the *Gentiles*, cleans'd and repair'd the Temple, they set up the Altars of the Living GOD, caus'd the usual Sacrifices to be offer'd, instituted a solemn Dedication of the Temple to be kept for eight Days, and decreed that the same shou'd be observ'd Yearly for ever; which Dedication we find observ'd in our SAVIOUR'S Days: For he came to that Feast, as we read, *John*, Chap. 10. Vers. 22, 23.

1 Machab. 1.

When the *Gentiles*, who dwelt round about *Judea*, understood, that *Judas Machabeus* had repair'd the Walls of *Jerusalem*, and the Temple, they all rose in Arms with a Design to destroy the Sons of *Jacob*: But *Judas Machabeus* made them soon understand to their Cost, that the GOD of *Jacob* fought for Him. He first set upon the *Idumeans*, the Sons of *E-sau*, and humbled them; and then March'd against the *Ammonites*, whom he defeated in many Battles, took their Cities, and set them on Fire. After this he went to *Galaad* (having had Intelligence of the Danger his Brethren the *Jews* that dwelt in the Confines thereof were in) and besieg'd many Towns, took *Bozor*, slew all the Males in it, and put the City on Fire: Did the like to *Maspba*, to *Casbon*, and *Mageth*, Cities pertaining to the *Galaadites*: Overthrew *Timothy* their General, killing 8000 of his Men in the Field of Battle; and in a second Engagement defeated, and pursu'd him into a City call'd *Carnaim*, took the same, and burnt the Temple and Idols thereof: Mov'd his Army to a City call'd *Ephron*, besieg'd and took it, demolish'd the Fortifications, put all the Males to the Sword, and then return'd in Peace to *Jerusalem* without the loss of a Man.

Mean while *Judas Machabeus* was thus taken up in subduing the Enemies of his People, *Josephus* and *Azarias*, whom *Judas Machabeus* had left in *Jerusalem* with part of the Army to Guard the City; hearing of the great Feats perform'd by their Brethren under the Command of *Judas Machabeus* and his Brother *Simon*, said one to another: *Let us go fight against the Gentiles that are round about us, and get ourselves a Name*. So they March'd with the Army that was under their Command towards *Jamnia*, notwithstanding that *Judas Machabeus* had charg'd them not to stir from *Jerusalem*, nor fight except they were attack'd till he had return'd. *Gorgias* the Governour of *Jamnia* having Intelligence that a Body of the *Jews* was coming towards his City, went out to meet them with all his Forces, and put them to flight killing two Thousand on the Field of Battle: For they were not, as the sacred Text observes, *of the Race of the Men by whom Salvation came unto Israel*. *Ipsi autem non erant de semine Virorum illorum per quos salus facta est in Israel*. *Judas Machabeus* at his Return to *Jeru-*

2 Machab. 12.

salem, having heard of this Disaster, and being resolv'd to be reveng'd of *Gorgias*, March'd his Army against him; and upon the First Onset, some of *Judas* his Men fell, which did very much surprise him, being generally us'd to gain Victories without the loss of a Man: But having call'd upon the GOD of *Israel*, he soon put *Gorgias* and his Army to flight; and when he had rested seven Days at a Place call'd *Dollam*, and celebrated the Sab-

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Sabbath, after the usual manner; he went on the eighth Day to the Field of Battle in order to bury the dead that were slain : But, to his great Astonishment, he found under the Clothes of the slain some of the *Donaries* or Presents offer'd to the Idols that were in *Famnia*, and which the Law of *Moses* forbids the *Jews* to touch. By this discovery he saw very well what was the cause of their Fall, and glorify'd GOD, who had brought that hidden thing to light : However considering, that probably they had in a great Measure, expiated the guilt of this Sin by their Blood, he made a Collection in the Army, and sent 12000 Drachmas of Silver to *Jerusalem*, to have Sacrifices and Prayers offer'd up to GOD for the Souls of those that had been slain in the Battle; and then return'd to *Jerusalem* Crown'd with Victory and loaden with the Spoils of his Enemy : Where we will leave him for a while to give an account of the Death of the Wicked *Antiochus*.

This Monster of Nature having, as we observ'd before, March'd with part of his Army into *Persia* in order to seize upon the Treasure that was laid up at *Elymais* : And being repuls'd with Shame and Dishonour, receiv'd as he came back the fatal News of the Defeat of all his Armies in several Battles by *Judas Machabeus* and his Handful of Men : This put *Antiochus* into such Consternation and Perplexity of Mind, that he lay down on his Bed overwhelm'd with Grief and Sorrow, sent for his Friends and great Captains, and made them the following Speech : *Sleep, says he, hath departed from mine Eyes, and my Heart hath fail'd me for meer Grief and Anxiety : And I said in my Mind ; How great Tribulations am I come to ? And what Waves of Sorrow do now overwhelm me, who us'd to be Cheerful and take Delight in the Greatness of my Power ! But now the Thoughts of the Evils which I had done in Jerusalem, and all the Spoils of Gold and Silver which I took away from thence, as also the Misery and Slavery to which I reduc'd the Inhabitants of Judea without Cause are come to my Mind : And now I know that therefore these Evils are come upon me ; and I lie in a strange Land.* Then he call'd for One of his Captains whose Name was *Philip*, and put into his Hands his Crown and Scepter, and Ring, charging him to preserve them for his Son *Antiochus*, and see that he shou'd Reign after Him. The Author of the 2d Book of *Machabees*, Chap. 9. adds to this Account, that *Antiochus* was, for many Days before he dy'd, tortur'd with intolerable Pains and Gripes in his Bowels, and stunk so horribly that neither he himself, nor no Body else cou'd well bear the noisome stench that came from his Body ; that he was so fill'd with Lice and Vermin, which devour'd his Flesh, that none cou'd endure to come near him ; that infine he acknowledg'd, these Judgments came upon him from Heaven for his Pride and Cruelty, and that he pray'd unto GOD for Mercy as he breathed out his last, but did not obtain it : *Orabat autem hic scelestus Dominum a quo non est misericordiam consecutus.*

Lysias the Governour, whom this Wicked Man had left at *Antioch* to rule in his stead, and to take Care of his Son, having Intelligence of his Death, immediately proclaim'd his Son *Antiochus* King, calling him *Antiochus Eupator*, that is, *good Father* ; a most false Character, his Father being the worst of Men. Whilst these Things were a doing at *Antioch*, *Judas Machabeus* perceiving the great Damage the Garrison that was in the Tower on Mount *Sion* did to the City and to the Inhabitants, was resolv'd to lay siege to it ; and in order hereunto prepar'd Engins and battering Rams : But before he cou'd effect his Purpose, some of the Garrison got out, and join'd

themselves to certain wicked *Jews*, who went with them to *Antioch*, and accus'd *Judas Machabeus* and his Brethren to the Young King *Antiochus*; setting forth, that they and those of their Party had serv'd his Father, and had follow'd his Institution, observing the Rites and Customs of the *Greeks*; for which reason many of them had lost their Lives, and all were depriv'd of their Lands and Inheritances by *Judas Machabeus* and his Brethren; That the said *Judas* and his Brethren had besieg'd the King's Garrison in the Tower of *Jerusalem*, fortify'd the City *Bethsura*, put a strong Garrison into it, and that unless they were prevented, they wou'd soon do a great deal more Mischief.

This Discourse fired the Constitution of the Young King *Antiochus* to that Degree, that he order'd not only his own Troops to be in a readiness but also hired as many Foreigners as made in all an Army of 100000 Foot, 20000 Horse, and 32 Elephants, *docti ad praelium*, taught to fight. With this mighty Power *Antiochus* in Person invaded *Judea*, and sat down before *Bethsura*, rais'd Moles and Wooden Towers in order to attack the Place; and was answer'd by the Garrison with the like, who even sally'd out and burnt his Wooden Towers. *Judas Machabeus* being at this time imploy'd in the Siege of the Tower in *Jerusalem*, and hearing that *Antiochus* with all his Forces had laid Siege to *Bethsura*, he rais'd the Siege of the Tower, and March'd with his little Army towards *Antiochus*, who having Intelligence of his March came to meet him with all his Troops, and encamp'd at a Village call'd *Bethzacharam*. Here *Judas Machabeus* and his Handful of Men perform'd Wonders. At the first Onset they slew 600 of *Antiochus* his Men: But the Elephants with which they were not acquainted, created them a great deal of Trouble: These had great Wooden Towers on their Backs, carrying two and thirty Men in each Tower, who from on high darted their Spears and Lances and shot their Arrows at the *Jews*.

When these Elephants mov'd in the Front of the Army, *Eleazar* a certain Valiant Young *Machabee*, perceiving one of them to be cover'd with extraordinary rich Trappings, and concluding it must be the Elephant that carry'd the King, he rush'd in among the Enemy, killing them on every side, got under the Elephant's Belly, and thrust his Sword up into its Body; so that the Elephant fell down dead upon him and smother'd him. This Heroick Action put a stop to the Enemies Career, and gave *Judas Machabeus* and his Men time to retreat, who finding himself unequal to so great a Multitude, retired in good order to *Jerusalem*. Then the Garrison of *Bethsura* surrender'd to *Antiochus*; for they wanted Provision, it being the Sabbatical Year, as they call'd it, in which it was not lawful for the *Jews* to Plow or Sow.

Antiochus having so far gain'd his Point (the GOD of *Israel*, no doubt, permitting the same for the Wickedness of many of the *Jews*) march'd with all his Power, and besieg'd *Jerusalem*; which at this Time was ill provided of Stores and Provision, by reason they had gather'd no Harvest that Year, it being as aforesaid, the Sabbatical Year, or Year of Rest. However *Judas Machabeus* and his Brethren made a good Defence, and repuls'd the Enemy until the Providence of GOD brought matters about so as that *Antiochus* rais'd the Siege, and made Peace with them; which came to pass after this Manner.

About this time, *Philip*, whom *Antiochus Epiphanes*, when he was in his Death Bed, had appointed to Command his Army, and preserve his Crown and Scepter for his Son, was come with the said Army from *Persia*,
and

and drew nigh unto the Confines of *Syria* : *Lysias*, whom the said *Antiochus* had appointed Governour of his Country, and Tutor to his Son, when he undertook his Expedition into *Persia* ; and who was, at this time with the said Son at the Siege of *Jerusalem*, having Intelligence of the Return of *Philip* and of the Army under his Command ; and being apprehensive *Philip* might either Rebel against the Young King, or, at least, turn himself out of his Administration ; came to the King and advis'd him to raise the Siege. Sir, said he, *we are mouldering away every Day for want of Provision ; the Place we besiege is strong and well defended : We have need to look to our Affairs at Home, which are in a tottering Condition : Let us then offer Peace to these Men, and suffer them to observe their own Rites and Customs : For it is for their Laws and Customs they are so Prodigal of their Lives and Blood, and so obstinately resist.*

This Speech perswaded the Young King and his Officers to offer the *Machabees* Peace and the free Exercise of their Religion, Rites and Customs : And however *Antiochus* did not perform the Terms thereof, tho' he had Sworn to it, having on the very Day he enter'd into *Jerusalem*, order'd the Walls that kept the Garrison in the Tower within Bounds, to be thrown down, and saw the same put in Execution ; yet he went away to *Antioch* with all his Forces, leaving the *Machabees* in Possession of all *Judea* ; except the Tower in *Jerusalem* on Mount *Sion*, in which he left a Garrison : And being come to *Antioch* he found the same possess'd by *Philip* and his Army ; but *Antiochus*, in a short time, reduc'd the City to his Obedience.

About this time *Demetrius* surnamed *Soter*, the Son of *Seleucus Philopater*, 1 Machab. 7. Brother to *Antiochus Epiphanes*, who had been left as Hostage with the *Romans*, for the good Behaviour of his Uncle *Antiochus*, having understood that he was dead, got an Opportunity of stealing away, and coming first to *Tripoly*, and afterwards to *Antioch*, the *Sirians* being weary of the Tyranny of *Antiochus* and *Lysias*, Proclaim'd him King, and put these Tyrants to Death. In those Days there was a wicked Priest in *Jerusalem* whose Name was *Alcimus*. This Man aspiring to the High Priesthood, and being refus'd that Honour, went to *Demetrius* with many other wicked *Jews*, and accus'd the *Machabees*, saying, that *Judas Machabeus* had destroy'd all his Friends, and banish'd them out of their Country ; and for Proof thereof pray'd him to send a trusty Servant to *Judea*, to see, and bring him an Account of the Ruin and Desolation, which the said *Judas* had brought upon the Land, and upon the King's Friends.

Demetrius hereupon order'd *Bacchides* one of his trusty Friends, whom he had Constituted Governour of all the Land beyond the great River *Euphrates*, to go with a strong Hand into *Judea*, and bring him a just account of what *Alcimus* had related ; and having made the said *Alcimus* High Priest of the Temple, sent him back with *Bacchides* to *Jerusalem*. *Bacchides* goes with a powerful Army, and when he had enter'd into *Judea*, he sent Messengers to *Judas Machabeus* and to his Brethren with peaceful Words, but full of Deceit : *Judas Machabeus* reflecting that *Bacchides* came with a great Power, concluded that there was no trusting him ; he therefore wou'd not give into the Snare, but order'd all his Friends to be upon their Guard : However many of the Innocent *Jews*, especially of the *Assideans* went over to *Alcimus*, concluding, that a Priest of the Seed of *Aaron* wou'd not deceive them : *Homo Sacerdos, say they, de Semine Aaron venit, non decipiet nos.* But they soon found to their cost, that there was as little Faith

in *Alcimus* as in *Bacchides* : For both he and *Bacchides* took sixty of the *Assideans* and slew them all in one Day. *Judas Machabeus* and his Brethren seeing the People go over to *Alcimus* and *Bacchides*, retir'd with his Friends into some Strong-holds to see the issue of these Matters; where he soon understood, that *Bacchides* had return'd to *Antioch*, leaving *Alcimus* in possession of *Jerusalem*, and vesting him with full Power to govern *Judea*, and all the Kings Country in those Parts, as also leaving a considerable part of his Army with him to execute his Commands; that all the wicked people of the Children of *Israel* came over to *Alcimus*, that he afflicted and punish'd all the Men of Virtue and Piety who had a zeal for the Law of GOD, possess'd himself of almost all the Land of *Juda*; in a Word, that he seem'd to surpass the very *Gentiles* in Wickedness.

Judas Machabeus hereupon betook himself to his Arms, set upon these wicked Deferters, wherever he cou'd find them over all *Judea*, and reveng'd upon them all the Innocent Blood they had spilt; and the GOD of *Israel* so prosper'd his Arms, that *Alcimus* was glad to fly unto King *Demetrius* for help, leaving all *Judea* and *Jerusalem* in the power of *Judas* and his Brethren. *Alcimus* being come to *Antioch* made grievous Complaints of *Judas* and his Brethren to *Demetrius*, charging them with many Crimes. *Demetrius* hereupon orders one of his great Captains, call'd *Nicanor*, to go and destroy all the *Jews*. This Man comes with a powerful Army, and sends Messengers to *Judas Machabeus* to let him know, that he did not come to Fight, but to have a Conference with him; and the more to induce *Judas* to believe him, he order'd his Army to halt, and advanc'd with a few Men to meet *Judas*, who came in like manner with a few towards him; and having saluted each other peaceably, *Nicanor* thought to catch *Judas*, but before he cou'd execute his Design, *Judas* got away, being inform'd of the Ambush that was laid for him. *Nicanor* perceiving his Plot Discover'd, drew up his Army. *Judas* and his Brethren, on the other side, did the like; and tho' they were but an Handful in comparison of *Nicanor's* Men, yet they overthrew them, kill'd about five thousand on the Field of Battle, and forc'd *Nicanor* and the rest to fly and save themselves in the Tower in *Jerusalem*.

This Check given to *Nicanor* did so fire his Constitution, that he Swore to the Priests of *Jerusalem* (who were so mean spirited as to come to Compliment him upon his Arrival in the City, and to shew him the Victims they were to offer for the King) he wou'd burn their Temple, except they deliver'd *Judas Machabeus* and his Brethren into his Hands; and then sent them away with Contempt, mocking their Sacrifices and themselves. But the GOD of Heaven turn'd his Derision upon his own Head : For, in some Days after, having recruited his Forces, he join'd Battle with *Judas Machabeus*, was himself slain, all his Army routed, and pursu'd, so that not as much as one single Man did escape to relate their Disaster; had his Head and his Arm, which he lifted up against the GOD of *Israel*, cut off, and set upon a Stake over against *Jerusalem*, as a Monument of GOD's Judgment upon him for his Blasphemy.

1 Machab. 8. *Judas Machabeus* having thus happily humbled his Enemies, and hearing how great and powerful the *Romans* were grown by Sea and Land, sent them a splendid Embassy, desiring their Friendship and Alliance. This the *Romans* readily agreed to : But we do not find that they did stand by the *Jews*, or give them any Help in those Days.

1 Machab. 9. When *Demetrius* heard of the Defeat of *Nicanor* and his Army, he sent *Bacchides* and the wicked High Priest of his own making *Alcimus* with greater

greater Forces than those which *Nicanor* commanded, in order to exterminate the *Jews*. This Army being come to the Confines of *Judea*, took all the Towns in their way, put all the *Jews* they found in them to the Sword, and sat down before *Jerusalem*. This sudden Irruption, which *Judas Machabeus* did not so soon expect, and the Dissolution of manners in his Unfortunate Countrymen, who, upon the least respite from War and Calamities, were always inclin'd to slacken in their Duty to GOD; put him into great Consternation: However he gather'd together three thousand Men, and Encamp'd at a Place call'd *Laisa*. *Bacchides* having Intelligence hereof came with twenty Thousand Foot, and two Thousand Horse to fight him, and encamp'd near a Town call'd *Berea*.

When *Judas* his Men saw this great Multitude, their Hearts began to fail them, and more than two thirds of them deserted: In a Word there staid with him only 800 Men; and even these advis'd him to Retreat, and reserve himself and them for a better Opportunity, when he shou'd have more Force, and be better able to resist so great a Number: But Generous *Judas* answer'd them with Words becoming the Greatness of his Soul: *Far be it from us, said he, to fly from our Enemies: If our Hour be come let us die gloriously for our Brethren; and let us not stain our Reputation with so base a Crime.* And having so said, he drew up his Men and set them in Battle Array, rush'd in among the Enemy, killing and slaughtering all that stood in his Way; and continu'd thus, he and his Men from Morning unto the setting of the Sun; when perceiving that the right Wing Commanded by *Bacchides* stood firm, he set upon it with all his Force, routed *Bacchides* and forc'd him and his Troops to fly as far as *Azotum*. But (which is never sufficiently to be lamented) *Judas* and his stout Soldiers pursuing *Bacchides* too far, gave time to the left Wing to rally, which coming behind him and his Men, made great slaughter among them, and even *Judas* himself fell to the great Grief of all the good *Jews*, leaving behind him the sweet savour of a Glorious and Immortal Name, being, in his Life time, a Zealous Asserter of the Law of GOD, so Valiant and Stout in Battle, and so present to himself in the most desperate Circumstances and greatest Distress, that none in former Ages, scarce any that came after, cou'd equal him.

Judas Machabeus being thus slain, his Brethren and the Remains of their little Army consulted their safety by flight, took away his Body, bury'd it in *Modin* with his Father, and chose his Brother *Jonathan* as Captain to rule and fight their Battles for them. When the doleful Fall of *Judas Machabeus* was nois'd over *Judea*, the Lukewarm *Jews*, who were much the greater Number, flock'd to *Bacchides* and submitted to him: So that but a very few Righteous Godly Men stuck to *Jonathan* and *Simon* the two worthy Sons of *Matthias* the Father of the *Machabees*; who perceiving the great strength of the Enemy, betook themselves to the Desert of *Thecua*, and sat down there invoking the GOD of *Israel*, and crying unto him for Help. *Bacchides* being inform'd of their Retreat pursu'd them, and came to the Banks of the River *Jordan* with a design to pass it, and to exterminate the *Machabees* from off the Face of the Earth: But *Jonathan* and his Handful of (may I call them) generous Lyons, prevented him, pass'd the River, attack'd his Troops, and at the very first Onset slew a Thousand of them; which made the Cowardly Pagan fly with the Rest to *Jerusalem*, leaving his Spoils and the Field of Battle to *Jonathan* the worthy Brother of *Judas Machabeus*.

Bacchides finding to his Cost, that it was no easy matter to subdue the *Machabees* in open Field, bethought himself of another Method of securing *Judea* to King *Demetrius*. He order'd the Cities over all the Country to be fortify'd, put strong Garrisons in them, took the Sons of the Nobility as Hostages of their Fidelity, and secur'd them in the Tower of *Jerusalem*: And even *Alcimus* the wicked High Priest, that he might not seem to come short of the Impiety of *Bacchides*, Commanded the Walls of the inner Temple of *Jerusalem* to be pull'd down, and gave Orders to destroy the Works of the Prophets: But before his wicked Design cou'd take effect, he was struck with so dreadful a Palsie that he cou'd not open his Mouth to give any further Directions about that Impious Work, or the Affairs of his own Family, but dy'd Miserably in a few Days after.

Bacchides, upon the Death of *Alcimus*, return'd to *Antioch* to give King *Demetrius* an Account of the Affairs of *Judea*, and did not come back in two Years after. In the mean while *Jonathan* and his Brethren were at rest and gather'd strength by the Addition of some Zealous *Jews*, who cou'd not conveniently join them during the War. After two Years Time, certain wicked *Jews* having plotted together, went to *Bacchides* and advis'd him to come to *Judea*, assuring him that he might easily take *Jonathan* and his Brethren in one Night.

Bacchides, who was of his own Nature forward enough to do Mischief, fail'd not to follow their Advice: He therefore gather'd all his Forces, and sent privately to his Friends that were in *Judea* to seize upon *Jonathan* and those that were with him. But *Jonathan* being advertis'd thereof, retir'd, he and *Simon* his Brother, and the Rest of his Friends unto a Town call'd *Bethbessen*, and fortify'd it. *Bacchides* having Intelligence of the Retreat of *Jonathan*, pursu'd him with all his Forces, sat down before *Bethbessen*, rais'd Moles and Wooden Towers, and attack'd the Place for many Days. *Jonathan* finding that the Place was able to hold out for a considerable time, left the Command thereof to his Brother *Simon*; and went out himself with a few of his Friends to make a Diversion: And having gather'd some strength, he ran over the Country, killing and destroying all the wicked People that came in his Way. In the mean time *Simon* and his Men sally'd out of the Town, set upon *Bacchides* his Troops and drive them back to their Camp, burnt their Wooden Towers, and levell'd their Moles, and then retir'd into the Town with little or no Loss.

Bacchides being hereupon inrag'd, took all the *Jews* who had advis'd him to undertake this War, and slew them in his Camp, and then resolv'd to raise the Siege. *Jonathan* being inform'd hereof, sent him Proposals of Peace. *Bacchides* readily accepted the same, and even swore he wou'd never Molest him or his Brethren during his Life. So having mutually exchange'd Prisoners, *Bacchides* return'd to his own Country, and *Jonathan* dwelt in a City call'd *Machmas*, where he govern'd the Godly People, and banish'd the Wicked out of the Land.

1 Machab. 10 In some time after, viz. in the one hundred and sixtieth Year of the Reign of the *Grecians*, *Alexander* the Son of *Antiochus Epiphanes*, who, it seems, lay hid since the time *Demetrius* had usurp'd the Crown of his elder Brother *Antiochus*, came to *Ptolemais*, and caus'd himself to be proclaim'd King of *Syria*. *Demetrius* being inform'd hereof, rais'd a great Army in order to crush him; and reflecting that *Jonathan* and his Brethren, whom he and his Captains had so barbarously treated, wou'd possibly join with *Alexander* and support his Party, shou'd he not purchase their Friendship; wrote

wrote Letters to *Jonathan* full of Flattery and Dissimulation, giving him Power to raise an Army, to make Arms, and assuring him he shou'd be Registred upon his Records as his Friend and Companion; as also that he had order'd the Hostages which he had from the Nobility in *Judea* to be given up to him.

Jonathan, upon the Receipt of these Letters, came to *Jerusalem*, and caus'd them to be read in Publick Assembly; had the Hostages deliver'd to him, but did not make Answer to *Demetrius*, being too well acquainted with his Treachery: However he rais'd an Army, fortify'd *Jerusalem*, and struck such a Terror into all the *Gentiles* and the Impious *Jews* who had join'd with them, that not a Soul of them all staid in *Judea*, except the Garrison that was in the Tower of *Jerusalem* and that of *Bethsura*.

Alexander being inform'd that his Antagonist *Demetrius* had Writ to *Jonathan* to Court his Friendship, and hearing of the great Feats, which he and his Brethren had done, resolv'd not to be behind Hand with *Demetrius*: He therefore wrote *Jonathan* a very civil Letter, highly commending his Valour and Conduct, and styling him his Friend; and by the same Letter constituted him High Priest of *Jerusalem*, sent him Purple and a Golden Crown, and gave him to understand, that he coveted to preserve an inviolable Friendship with him. *Demetrius* coming to hear of this, wrote a second Letter to *Jonathan* and to the whole Nation of the *Jews*, promising to exempt them from Tributes and Tithes, and from other Regal Duties, as also to set free all the *Jews* that were in his Country, with a great many other Immunities and Gifts; praying them to continue their Friendship to him: But *Jonathan* and the *Jews* being sensible of all the Evils *Demetrius* had done them, rejected his Offers as false and Treacherous, and accepted the Friendship of *Alexander*, promising to give him such Aid and Assistance as was in their Power.

Then *Alexander* rais'd a great Army, and went to meet *Demetrius*; and having join'd Battle, *Demetrius* was slain, and all his Forces defeated. *Alexander*, by the Success of this Battle, being left in Peaceable Possession of the Crown of *Syria*, sent an Embassy to *Ptolomy* surnamed *Philometor* King of *Egypt*, to give him an Account of the Defeat of his Enemy *Demetrius*, and of his Accession to the Crown of *Syria*; as also to let him understand, that he was very desirous to cultivate his Friendship, and to take his Daughter *Cleopatra* to Wife. *Ptolomy* hereupon sends him Word, that he was glad to hear of his Accession to the Throne of his Ancestors, and that he wou'd readily comply with all his Demands; but wou'd first be glad to see him at *Ptolemais*, and have a Conference with him upon the Subject of the Marriage with his Daughter.

Alexander having receiv'd this Welcome Answer, sent to *Jonathan* praying him to meet him at *Ptolemais*, and to Honour him with his Presence at his Interview with the King of *Egypt*. *Jonathan* readily comply'd, and set out from *Jerusalem* with a most Splendid Equipage. So the two Kings and *Jonathan* met at *Ptolemais*, and *Alexander* Marry'd *Cleopatra*, settled a good Correspondence with *Ptolomy* his Father-in-law, and honour'd *Jonathan* with a great many Marks of Favour and Esteem, caus'd him to be cloath'd in Purple, made him Captain of his Army, and Vice-Roy of his Kingdom; and styl'd him his Friend and Companion.

All these Ceremonies being over, *Jonathan* return'd to *Jerusalem* with Peace and Gladness. But it was not long before he had Occasion to have recourse to Arms again: For *Demetrius* surnam'd *Nicanor*, Son to this

Demetrius whom *Alexander* had slain in Battle, having fled to *Crete* upon the Death of his Father and the Defeat of his Army, came back in the Year one hundred and sixty five of the *Grecian* Empire; and made such a Faction among the *Syrians* as put *Alexander* in great Consternation.

Apollonius the Governour of *Calesyria* joyn'd him upon his Landing, and brought a great many over to his Party. Him *Demetrius* appointed chief Captain of all his Forces. *Apollonius* having great Influence upon the People, rais'd a formidable Army before *Alexander* cou'd well look about him; but reflecting, it wou'd be no easy matter to overcome *Alexander*, so long as *Jonathan* and his stout *Machabees* stood his Friends, resolv'd to attack *Jonathan* first, and in Order hereunto sent Messengers to *Jerusalem* challenging *Jonathan* to meet him in the Field. *Jonathan* hereupon chose ten Thousand valiant Men, and being join'd by his Brother *Simon* and his Troops, March'd towards *Joppa* to meet *Apollonius*, where he expected to have free Passage; but understanding that *Apollonius* had put a strong Garrison into the Town, he attack'd it with all his Might: The Garrison perceiving how unequal they were to resist the Vigorous Attack of *Jonathan* and his stout *Machabees*, open'd the Gates, and surrender'd themselves and the Town.

When *Apollonius* understood that *Jonathan* had taken *Joppa*, he hasten'd his March, and came up with *Jonathan's* Army; and having laid an Ambush for *Jonathan* began to attack him; but *Jonathan* being inform'd of the Ambush, plac'd a certain Number of stout Men to Watch their Motion, and with the rest of his Army receiv'd the shock of *Apollonius* so vigorously that he made him and all his Troops fly, and take Sanctuary in the Temple of *Dagon* in *Azotum*; whither also *Jonathan* and his Troops pursu'd them, set all the Town on fire, burnt the Temple of *Dagon* and all those that were in it; took all the Cities round about *Azotum*, and return'd to *Jerusalem* laden with the Spoils of *Apollonius*, and of all those Cities.

When *Alexander* had an account of these great Feats of *Jonathan*, and of the Defeat of his Enemy *Apollonius*, he was exceedingly well pleased with *Jonathan*; and as a Mark of his Acknowledgment of the Service he had done him, he sent him a Collar of Gold, and made him a Present of the City of *Accaron*, and of all the Lands about it.

While Matters stood thus between *Alexander* and *Demetrius*, *Ptolomy* King of *Egypt*, having an Eye upon the fair Kingdom of *Syria*, thought he had now got a fit opportunity of uniting the same to his own Territories. He therefore rais'd a prodigious great Army, and march'd at the Head of it towards *Syria*, under pretence of coming to assist *Alexander* his Son-in-law, but in reality to Invade his Country, and possess himself of it. And as he pass'd thro' the Country, the *Syrians* open'd the Gates of their Cities to him, as being a Friend, and Father-in-law to *Alexander* their King. And even *Jonathan* went in a glorious Equipage to wait upon him, and having saluted him at *Joppa*, conducted him as far as the great River call'd *Elutberus*: But *Ptolomy* as he went along took care to leave a strong Garrison in every City that had open'd their Gates to him. And being come to *Seleucia*, (without any regard to the deceitful Promises made by him to *Alexander*, or to his own Daughter) he sent to *Demetrius*, and desir'd him to come to him, to make a League with him, and that he wou'd give him his Daughter *Cleopatra* to Wife, (being sorry, as he pretended, that he had given her to *Alexander*) and settle him in his Father's Country.

Alex:

Alexander being at this time in *Cilicia* in order to quell the Rebels that rose up there to favour *Demetrius*, little suspected the Treachery of his Father-in-law; but it was not long before he was undeceiv'd: For in a few Days after *Ptolomy* had left *Seleucia*, he was inform'd that he came to *Antioch*, took away his Wife *Cleopatra*, and gave her to *Demetrius*; and even caus'd himself to be Crown'd King of *Syria*, contrary to his Faith, as well to *Demetrius* as to him. *Alexander* hereupon returns with his Forces from *Cilicia*, and was met not far from *Antioch* by *Ptolomy* at the Head of a numerous Army: They joined Battle, and *Alexander's* Troops were defeated, and himself forc'd to fly to *Zabdiel* King of the *Arabs*; where this perfidious Prince (contrary to the Law of Nations) cut off his Head, and sent it to *Ptolomy*; but this wicked Traytor did not long enjoy the Pleasure of his Perfidiousness: For in three Days after, he died; leaving the Empire and Crown of *Syria* in the Power of *Demetrius*, who, tho' he loved the Treason, yet hated the Traytor: For he caus'd all the *Egyptians*, whom *Ptolomy* had left in Garrison over all the Cities of *Syria* to be Massacred.

Jonathan seeing the Distractions of the *Syrians*, his Country's mortal Enemies, thought this a proper Season to drive, if possible, the Gentil Garrison that was in the Tower of *Jerusalem* out of the Land; he therefore rais'd Wooden Towers, made Instruments and Engins to batter the Place, and attack'd it vigorously: But before he cou'd effect his Purpose, some of his own wicked Countrymen went to *Demetrius*, and discover'd the matter to him. *Demetrius* hereupon was very angry, came to *Ptolemais*, and wrote to *Jonathan*, charging him to desist and to come to him to give an account of his Proceedings. *Jonathan* being sensible how unequal he was to cope with *Demetrius*, concluded that his wisest Course was to go to this Barbarian, and to pacify him with Gifts. He therefore took along with him some of the Priests of *Jerusalem*, and a considerable Sum of Gold and Silver, and other valuable Presents; and by the help of these, and his own good Address he purchas'd *Demetrius* his Favour, insomuch, that he confirm'd him in the Office of High Priest, and declar'd him the chiefest of his Friends, exempted all *Judea* and *Samaria* from Tribute, and did all other things that *Jonathan* had desir'd.

Demetrius having thus settled all his Affairs, and seeing no appearance of Rebellion or Faction in his Country, dismiss'd all his Troops, except a few Foreigners which he had brought from *Crete* and other Islands: But he had soon cause to repent: For the *Antiochians*, who cou'd not bear the heavy Yoke which he laid upon them, began to raise a Tumult in the City. In those Days *Jonathan* sent Ambassadors to *Demetrius*, praying him to Order the Garrison that was in the Tower of *Jerusalem*, to evacuate the Place; for that they were very troublesome to all *Israel*; *Demetrius* seeing the necessity he stood in of *Jonathan's* Assistance, sent him Word that he wou'd not only withdraw that Garrison in due Time, but also confer a great many more favours upon him and his Nation; praying him instantly to send out of Hand some Troops to his Assistance, in order to quell his Mutinous Subjects in *Antiochia*. *Jonathan* hereupon sends three Thousand choice Men to *Demetrius*: But the *Antiochians* were so far from being frighten'd at the sight of these Troops that an hundred and twenty Thousand of them rose in Arms, and went to assault the King in his Palace, with a design to Murder him. *Demetrius* seeing the eminent Danger he was in, call'd for his *Jews*, who set upon these Mutineers with so much Vigour, that they slew an hundred Thousand of them in one Day, and burnt a great part of

the City; plunder'd the Mutineers Houses, and freed the King from his Fears. Which done, they return'd to *Jerusalem* loaden with the Spoils of the *Antiochians*, and, as I may say, with many fair Promises of Rewards and Privileges from *Demetrius*, which he never intended to perform.

About this time, there was a certain great Captain in *Syria* whose Name was *Triphon*; this Man being formerly a great Friend to *Alexander* and his Party, and perceiving how universally the *Syrians* were disgusted with *Demetrius*, went to *Arabia*, and brought from thence the young Son of *Alexander*, who was left there when his Father was Beheaded. This young Prince was call'd *Antiochus*, and blasphemously surnam'd *Theos*, that is, GOD. Him *Triphon* caus'd to be proclaim'd King of *Syria*, and got all the Troops, which *Demetrius* had broke the Year before, to come and join him. *Triphon* having thus made up a great Army, took the Field, and marched to fight *Demetrius*, who on the other side went to meet him, but had not time enough left to send for his faithful *Jews*. They join'd Battle, and *Demetrius* and all his Troops were routed and put to flight; leaving the Victory and the Capital City to the young King *Antiochus*.

This Prince being settled in *Antiochia*, and hearing of the Valour of *Jonathan* and his Troops, sent Ambassadors to *Jerusalem*, confirming unto him the Office of High Priest; appointed him Governour of four great Cities, and giving him a Collar of Gold, declaring his Brother *Simon* chief Captain of all his Forces from the Coasts of *Tyre*, unto the Confines of *Egypt*, and renewing all their Privileges to the Inhabitants of *Jerusalem*. All which *Antiochus*, or rather *Triphon* did, not out of any love to *Jonathan* or the *Jews*, but for fear they shou'd assist *Demetrius* to recover his lost Kingdom. But indeed *Jonathan* and his Friends, who knew very well by woful Experience, that all the *Syrian* Monarchs were equally perfidious, and wou'd court their Friendship only to serve a Turn, did not much matter whether of the two had got the Better; and therefore they readily embraced the Favours which *Antiochus* offer'd them.

Then *Jonathan* set out from *Jerusalem* in order to take Possession of those Cities which *Antiochus* gave him; and having pass'd the great River *Euphrates*, the *Syrian* Troops joined him. With these he March'd to *Scythopolis*, whose Inhabitants open'd their Gates and receiv'd him honourably. From thence he March'd to *Gaza*: But the Inhabitants of this City shut their Gates, and wou'd not receive him. Whereupon *Jonathan* attack'd them, burnt their Suburbs, and compelled them to Surrender; made Peace with them, and took the Sons of their chief Rulers as Hostages, and sent them to *Jerusalem*. From *Gaza* he March'd over all the Country unto *Damascus*, formerly the Seat of the Kings of *Syria*. Here *Jonathan* was inform'd that some of *Demetrius* his Captains, had gather'd a great Army, and were come to a City in *Galilee* call'd *Cades*, with a design to drive him out of the Country: He therefore return'd to meet them, leaving his Brother *Simon* to take care of his Affairs in the Province of *Judea*. While *Jonathan* March'd into *Galilee*, *Simon* attack'd the City of *Bethsura*, and reduc'd it to such straits, that it Surrender'd; and having left a strong Garrison in it, went Home to *Jerusalem*.

Jonathan having by this time come up with the Enemy, kept his Soldiers under Arms all Night; and early in the Morning was attack'd briskly in the Rear by some of *Demetrius* his Captains, who lay in Ambush behind him: *Jonathan*'s Men being thus surpris'd began to fly, and were like to have disorder'd all his Army; but he himself facing about soon rally'd them, and

and set upon the Enemy in the Rear, while the rest of his Troops, in the Front, attack'd their main Body; which being soon disorder'd by the valiant *Machabees*, they all fled, leaving three thousand of their slain upon the Field of Battle, and *Jonathan* in Possession of their Camp and Spoils.

By this Victory *Jonathan* and the rest of the *Machabees* (for by this Name ^{1 Machab. 12.} all his Relations and Friends pass'd in those Days) were left in quiet Possession (bating the Tower in *Jerusalem*) not only of all *Judea*, but also of many other rich Cities in *Syria*, and in the Land of the *Philistines*; and hearing daily of the growing greatness of the *Romans*, they sent a splendid Embassy to them, and another to the *Lacedemonians* to renew their ancient Alliance and Friendship with both. And tho' the *Romans* and the *Lacedemonians* did receive the *Jewish* Ambassadors with Honour, granted all they requested, and dismissed them with Presents and Promises of Aid and Assistance; yet we do not find that the *Jews* gain'd any thing else by the same, other than to be honour'd with the Style of *Allies*, and *Friends* of these *Common Wealths*.

Jonathan's next care was to repair the Walls, and the publick Edifices in *Jerusalem*: And in order thereunto he call'd an Assembly of the Rulers and Elders of *Jerusalem*, and recommended to them to see this Work carry'd on; as also to build an high Wall between the City and the Tower, and to have no manner of Communication with the Garrison, neither to buy from, or sell any thing to them. But before this cou'd be effected *Jonathan* was diverted from it, and even lost his Life by the Treachery of perfidious *Triphon*, the pretended Friend of the young King *Antiochus*, *Jonathan's* Allie.

This wicked Man being resolv'd to destroy *Antiochus*, and to usurp the Crown of *Syria*; but reflecting that *Jonathan* wou'd oppose his Designs, determin'd to take him off first, as the surest step to smoothe the way for the compassing of his Ends. He therefore March'd with a great Army towards *Judea*. *Jonathan* having Intelligence of his March, went to meet him at the Head of forty thousand stout Men. *Triphon* seeing *Jonathan* come with so great an Army, and perceiving he was not to be overcome by open Force, had recourse to Artifice and Treachery. So *Jonathan* being come up to him, and asking what his design was in leading so great an Army? *Triphon* answer'd deceitfully, telling him; he only came to deliver the Town and Garrison of *Ptolemais* into his Hands; as also to give him the Command of all the Forces which he led; and as a mark of his Sincerity, commanded all his Troops to obey *Jonathan*, in *Jonathan's* own Hearing: Praying him withal to dismiss his Troops, and go with him to *Ptolemais* to take Possession of the Town. Innocent *Jonathan* gave into the Snare, dismiss'd his Troops, taking with him only a thousand Men, and went with the perfidious *Triphon* into *Ptolemais*. But he no sooner enter'd the City, but the Gates were shut, and by the secret Orders of *Triphon*, all his Men were Massacred, and himself put in Durefs.

Triphon having thus perfidiously seized the valiant *Jonathan*, concluded, that the rest of the *Machabees*, wanting a Head, wou'd make but feeble Resistance; he therefore sent his Army to cut off in their Way the Troops which *Jonathan* had dismiss'd: But these stout Soldiers hearing their Captain was betray'd and made Prisoner, mutually exhorted one another to fight these perfidious Traitors: So that when *Triphon's* Troops came in sight, they durst not attack them, but turned back to *Triphon*; suffering *Jonathan's* Soldiers to return in peace into the Land of *Juda*.

When

When the News of *Jonathan's* Disaster came to *Jerusalem*, *Simon* his Brother, and the only surviving Son of *Mathathias* the Father of the *Machabees*, gather'd all the People of *Jerusalem* together, and made them the following Speech: *Ye know how many great Battles I, and my Brethren, and those of my Father's House, have fought for our Laws and our holy Religion, and to what straights we have been reduced: Upon this account, and for the House of Israel have all my Brethren laid down their Lives, and I am left alone. God forbid then that I shou'd spare my Life in time of Danger; for I am not better than my Brethren. But I will avenge my Nation, and our holy Laws and Religion, our Children also, and our Wives; for all the Heathens are gather'd together in order to destroy us, out of meer Malice.*

This Speech being utter'd with a Courage and Zeal worthy the Son of the great *Mathathias*, rais'd the drooping Spirits of the poor Inhabitants of *Jerusalem*, and infused new Courage into their Breasts, insomuch that they cryed out: *Thou art our Captain instead of Judas and Jonathan thy Brethren: Fight then our Battles, and we will do all Things whatsoever Thou shalt command us.*

Simon perceiving the forwardness of his Countrymen, sent *Jonathan* the Son of *Abshalon* with some Troops to Garrison the City of *Joppa*, and then March'd out of *Jerusalem* himself with the rest of his Army to meet *Triphon*, who was on his March towards *Judea*, leading *Jonathan* along with him. *Triphon* having understood that *Simon* the Brother of *Jonathan* had taken upon him the Rule and Command of the *Jewish* Nation, and that he was at the Head of his Army approaching in order to Fight him, sent Ambassadors to tell him, that *Jonathan* was only detained in Custody for the Money which he ought the King, of which he did not give an account; and that if he wou'd send the Money and *Jonathan's* two Sons as Hostages, *Jonathan* should be released. Tho' *Simon* knew very well that this was a trick, yet, lest it shou'd be said, he had omitted any thing for the Redemption of his Brother, or give any cause of further Enmity to *Triphon*; he sent him an hundred Talents of Silver, and *Jonathan's* two Sons: But perfidious *Triphon* was so far from keeping his Word, that when he receiv'd the Money and *Jonathan's* Children, he slew both them and *Jonathan*, and went back to his own Country, leaving their Corps at a place call'd *Basfamar*.

Unspeakable was the Grief of *Simon* and of all the good *Jews*, when they heard this piece of Villany. *Simon* went thither, took up the Bones of his dear Brother, and those of his Children, and buried them in *Modin* in the Sepulcher of his Father, erected a stately Monument over them, and adorn'd the same with seven *Pyramids*, supported by polish'd Marble Pillars; and by this means propagated to Posterity the glorious Actions of his Father and valiant Brethren.

Perfidious *Triphon* having thus far compass'd his Ends, bethought himself of making away with the young King *Antiochus*, that he might Reign in his stead. To this purpose he took the poor Innocent Youth out of Town, accompanied only by some few of his own Creatures, and slew him. Which done, he caus'd himself to be proclaim'd King, put on his Head the Crown of *Syria*, and destroyed all the Friends of young *Antiochus*, that had not escap'd his Fury.

When the News of this last Piece of Treachery came to *Jerusalem*, *Simon* took great care to fortify all his Cities and Towns, not only in *Judea*, but also in *Idumea*, and in the Neighbouring Provinces, which were given to him by *Antiochus*; and understanding that *Demetrius* the late King of *Syria*

Syria had gather'd a considerable Body of Men, many whereof escap'd with their Lives from the Tyranny of *Triphon*; he sent Ambassadors to him with Proposals importing; that if he wou'd by publick Decree exempt *Judea* and *Jerusalem* from all manner of Tribute and dependance of the Crown of Syria, and acknowledge the *Jews* to be a free People; He wou'd make Peace with him, and support his Title against *Triphon* and his Adherents. *Demetrius*, in his present Circumstances, was exceeding glad to embrace these offers. Accordingly he sent a publick Instrument under his Hand and Seal to *Simon*, and to the *Jews*, granting them all they desir'd, styling them his Friends and Allies. So *Simon* caus'd the same to be register'd in *Jerusalem*, and the *Jews* began the Date of their Liberty from this time, recording in Plates and publick Registries, these Memorable Words. *Anno centesimo septuagesimo Græcorum, Anno 10. sub Simone summo Sacerdote; Magno Duce & Principe Judæorum, ablatum est jugum Gentium ab Israel. In the hundred and seventieth Year of the Reign of the Greeks, in the first Year of Simon the High Priest, and great Captain of the Jews, the Yoke of the Gentiles was taken off from Israel.*

Then *Simon* went and besieg'd *Gaza*, and having rais'd Wooden Towers and made Warlike Engins, he assaulted the Town with so much Vigour, that at the first Onset his Men possess'd themselves of one of the Towers of the City. At the same time, the Men that were in the Wooden Tower got over the Walls, and rush'd into the Town, making such terrible Havock among the Garrison, that the Inhabitants came with their Wives and Children unto the Ramparts of the Walls, and cry'd unto *Simon* for Mercy; begging and praying him not to use them after their own Malice, but according to his accusom'd Lenity. *Simon*, who in his own Nature, was not cruel, granted them their Lives and Goods; however he cast them out of the City, and having order'd all their Idols to be broken down, and the Place to be cleans'd and purg'd of all the Filth of their Idolatrous Worship, he enter'd the Town, plac'd a good Garrison in it, and made a dwelling Place for himself of the same.

The Heathen Garrison, that was in the Tower in *Jerusalem* being by this time reduc'd to great Straights, and almost famish'd, by reason of the strict Orders *Jonathan* and *Simon* (as we said before) had given the *Jews* not to have any Communication with them, and by Reason of the Wall wherewith *Jonathan* had surrounded the Tower; cry'd unto *Simon*, begging him to Capitulate with them. *Simon* being very glad to have such Vermin out of the Land, readily agreed; and having sent them to their own Country, caus'd the Tower to be purg'd of all the Filth of their Idolatry, and then enter'd into it, accompany'd with a great Train of Priests, Elders, and People; with Musical Instruments and Voices, playing and singing Hymns, and Anthems, and spiritual Songs to the GOD of *Israel*, who had now crush'd the Heathen, and driven them intirely out of the Land.

Great and Glorious was the Peace and Plenty that flourish'd over all *Judea* during the Reign of *Simon*, which the sacred Historian describes in these Words: *All the Land was at rest so long as Simon liv'd. And he sought the Good of his People; and they always delighted in his Power and Glory; He made a Glorious Haven in Joppa, by which he got an Entrance into the Isles of the Sea. And he enlarg'd the Bounds of his People and conquer'd Countreies. He also gather'd many Captives of his People, rul'd over Gazara, and Bethsura, and the Tower, and remov'd all the filth that was in it; nor was there any that wou'd oppose him, and every Man till'd his own*

1 Machab. 14.

Land in Peace . And the Land of Juda gave its Fruit. And the Trees of the Field their Fruit. The Elders sat in the Streets and discours'd of the good things of the Land; and the Young Men put on glorious Robes, and Warlike Armour. And Simon fill'd the Cities with Stores and Ammunition against future War, and the Glory of his Name was made known unto the bounds of the Earth. He gave Peace to the Land, and Israel rejoic'd with great Joy: For every Man sat under his own Vine, and under his own Fig Tree, and there was none to frighten them.

The Jewish Common-wealth being in this flourishing State, Simon sent Ambassadors to *Lacedemonia*, and to *Rome*, with great and rich Presents, in order to renew his ancient Alliance and Friendship with these two Republicks. What the Presents were which they brought to their Brethren the *Lacedemonians* (for so wou'd the *Lacedemonians* be call'd, pretending that they were descended from *Ismael*, the Son of *Abraham*) is nowhere recorded: But to the *Romans* they brought a Golden Shield of a Thousand Pound Weight, as the sacred Text informs us. These Ambassadors were honourably receiv'd in both Places, and dismiss'd with Letters, importing the most strict Alliance and Friendship imaginable, and with all the Marks of Esteem and true Friendship: Nay the *Romans* gave them Letters address'd to almost all the Kings of the Earth, charging them not to molest the *Jews*, their Friends and Allies, by Sword or War; neither to invade their Country, nor help or abet any that shou'd presume to Invade it.

About this time, *Demetrius* finding himself unequal to deal with *Triphon*, March'd with his Army towards *Media*, in order to gather more Forces, that he might be the better able to fight that Tyrant: But *Arsaces* the King of the *Medes* and *Persians* was so far from giving him any help or suffering him to raise any Soldiers in his Dominions; that he sent his own Troops against him, and made him Prisoner. *Antiochus* surnamed *Sidetes*, Son to *Demetrius*, who was at this time in one of the Islands of the *Egean* Sea, hearing that his Father was taken by *Arsaces*, wrote to *Simon* and to the Elders of the *Jews*, praying them to assist him in the Recovery of the Kingdom of his Ancestors, out of the Hands of the Usurper *Triphon*, and confirming unto them all the Immunities and Privileges which his Ancestors had granted, and over and above complimenting them with the Privilege of Coining Money; a thing which none of the Pagan Kings had ever before granted. *Simon* hereupon made a strict Alliance with *Antiochus*, who as soon as he land'd in *Syria* was join'd by almost all the Forces which compos'd *Triphon's* Army, the whole Kingdom being Universally disgusted with him upon account of his Tyranny.

Antiochus having by the Defection of *Triphon's* Forces, made up an Army of one hundred Thousand Foot, and eight Thousand Horse, pursu'd *Triphon*, who had fled to a Sea-Port Town in *Syria* call'd *Dora*; and having laid close Siege to the Town both by Sea and Land, receiv'd a Reinforcement of two Thousand stout *Jews* from *Simon* according to Promise. But *Antiochus* finding all the Kingdom submit to him, and confiding in his numerous Army, despis'd *Simon's* Men, broke his Promise to him, sending them back with Contempt; and requir'd that *Simon* shou'd forthwith evacuate *Joppa* and *Gazara*, and the Tower of *Jerusalem*, sending one of his Friends call'd *Althenobius* to signify his Commands unto him; and threatening to Invade *Judaea* with Sword and Fire in case of Refusal.

To a demand so surprising, and so contrary to *Antiochus* his repeated Promises, *Simon* made this modest Answer : *We have neither taken other Men's Lands, nor do we detain that which belongeth to others ; but we possess the Inheritance of our Ancestors, which our Enemies had for a time unjustly detain'd ; and since the time hath serv'd us, we will assert and maintain the same : But as to Joppa and Gazara, whose Inhabitants had always been a Scourge and Plague to our People ; we will give an hundred Talents for them.* When *Athenobius* had heard these Words, he return'd in great Passion to *Antiochus*, and related *Simon's* Answer to him. Then *Antiochus* commanded *Cendebeus*, one of his Captains, to go with a great Army of Horse and Foot to destroy *Judea*, while he himself pursu'd *Triphon*, who, it seems, had about this time fled by Sea out of the Town.

Cendebeus comes to *Judea* with his Forces and burns and destroys all before him. One of the Sons of *Simon* whose Name was *John* being, at this time, Governour of *Gazara*, and hearing of the Havock which *Cendebeus* had made upon the Coasts of *Judea*, came to *Jerusalem*, and related the same to his Father. *Simon* hereupon orders the said *John*, and his Brother *Judas* to go forth and fight the Enemy, giving them to understand that he himself was grown Old, and laying before them the great and glorious Actions of their Ancestors, exhorted them to follow their Steps, and to vindicate their holy Laws and Religion.

Then *John* and *Judas* set out with an Army of twenty Thousand valiant Men : And having March'd as far as *Modin*, on the next Day they saw the great Army of *Cendebeus* on the other side of a large Brook, which had overflow'd its Banks. *John* exhorted his Men to pass the Brook and set upon the Enemy, and perceiving their unwillingness to go over, went himself first into the Water; and being follow'd by all his Troops, attack'd *Cendebeus* so vigorously, that in a short time he routed him and all his Army, forcing them to fly into the fortify'd Places that were in the Land of *Azotum* ; whither also *John* pursu'd them, set their strong Holds on fire, and slew two Thousand more of them. So having dispers'd that great Army, and driven them out of the Coasts of *Judea*, he return'd to *Jerusalem* with little or no loss, saving, that his Brother *Judas* was wounded in the Battle.

Judea being, by the Defeat of this great Army, and by the Wisdom and Prudence of the Pious High Priest *Simon*, put upon a good Foot, both as to Riches and Military strength, had a fair Prospect of being able to make its Party good against any Foreign Invasion for the future ; when all of a sudden their Hopes were like to be dash'd in pieces by the barbarous Murder of *Simon* and two of his Sons, *Mathathias* and *Judas*, which came to pass after this manner.

There was a certain Man call'd *Ptolomeus*, who had Marry'd a Daughter of *Simon* the High Priest ; this Man was made Governour of *Jericho*, and of the Ports and Castles that depended on that City ; and being Rich and Ambitious, bethought of means how to come to the Supream Power of all *Judea*. It happen'd then that as *Simon* the High Priest went on Progress to visit the Country, and to see all things put in order, both for the good of the People, and the security of the Land, he came to *Jericho*, accompany'd by two of his Sons *Mathathias* and *Judas*. *Ptolomeus* his perfidious Son-in-law receiv'd him with all the marks of Respect and Duty ; but when he sat with him at Dinner in the Fort call'd *Doch*, he caus'd him and his two Sons to be basely Murder'd : And supposing that his Treache-

ry might be conceal'd until he had compals'd his wick ed Ends, he sent Men to kill *John*, the only surviving Son of *Simon*, as also to possess *Jerusalem* and the Tower. But *John* having Intelligence of the Murder of his Father and Brothers, and being prepar'd for these wicked *Assessins*, took them, and cut off their Heads, secur'd *Jerusalem*, and took such Care of the Country, that all the wicked Designs of *Ptolomus* prov'd Abortive.

Here the Author of the first Book of the *Machabees* ends : And as to the second, it only treats of the Acts of *Judas Machabeus*, as we observ'd before. What we have to relate of the *Jews* henceforth unto the Nativity of our LORD JESUS CHRIST shall be taken out of *Josephus* their own Celebrated Historian. But before we go further, it will be requisite to let the Reader know, that there were only three chief Governours of *Judea* between *Jeanes Hircanus* the first ; and this *John* now ruling, call'd *Jeanes Hircanus* the second ; namely *Judas Machabeus*, *Jonathan* and *Simon* the two last being chief Rulers and High Priests, tho' they were not lineally descended from the first born of *Aaron's* Sons, as the Law requir'd : But so far as the Lineal Succession had been interrupted by the distraction of the *Jews*, at least very doubtful and obscure, and the Kings of *Asia* or *Syria* having confirm'd the Dignity of High Priest unto *Jonathan*, who was indeed of the Race of the Priests, the Sons of *Aaron*, tho' not lineally descended from the first Born, their great Council or *Sanhedrim* Decreed, that he and his Successors shou'd be High Priests until a Prophet shou'd arise and declare the Will of GOD in the matter. *Judas Machabeus* then rul'd *Israel* six Years ; *Jonathan*, nineteen Years ; and *Simon*, eight Years. Proceed we now to give an account of the Administration of *John* the second, surnamed *Hircanus*, who was both High Priest and chief Ruler of the *Jews* at once.

About this time there arose two Famous Sects among the *Jews*, call'd *Pharisees* and *Sadducees* : And so far as these Sects made a great Noise in these Days, and even in the Days of JESUS CHRIST and his Apostles, as we read in several Places in the New Testament, it will be requisite to make a little Digression to relate what these Men were, who their Founders, and what their Doctrine.

The *Pharisees* were so call'd from the Hebrew Word *Phares*, which signifies *Separation* ; because they affected a *Separation* from all others, both in their Dress and Diet, and in their Morals ; in their Doctrine, pretended holiness of Life, and Religious Observance of the Law of *Moses*. I say, pretended Holiness : For they were, for the most part, *Hypocrites* and Cheats ; which Character, Truth it self, JESUS CHRIST, often fix'd upon them : *Wo unto you, Scribes and Pharisees, Hypocrites*, Matt. 23. 29. The *Scribes* were not a Sect different from the *Pharisees*. They were only the more Learned Sort of *Pharisees* ; Men, who were seemingly Learned in the Law of *Moses*, and wrote Comments upon it ; whence they were call'd *Scribes* or Writers.

These *Scribes* and *Pharisees* were in great Admiration with the People : They were their chief Doctors and Teachers ; they held Oral Tradition and the written Law, that is, all the Books of the Old Testament, which the *Jews* call *Canonical* ; as also Fate or Destiny, which yet they did endeavour to reconcile with *free Will*. They held the Immortality of the Soul, and believ'd the Transmigration of good Souls, but not of the Bad. They affected an extraordinary Sanctity in their Air and Gate, walking always with such seeming Piety and Devotion, as drew the Eyes of the Peo-

People upon them almost to Adoration. They sprung up in the Days of *Jonathan*. some Years before the Reign of *Simon* and *John* whereof we spoke last. See *Josephus* who was himself a *Pharisee*. *Lib. 13. Antiquit. Cap. 9. Lib. 2. De bello Jud. Cap. 7. and Lib. 18. Antiquit. Cap. 11.*

From this Sect sprung another almost Diametrically opposite in Doctrine and Manners, call'd *Sadducees*, not from the Word *Sedeck* which in the *Hebrew* Tongue signifies *Justice*, as some of the Ancients maintain'd; but from one *Sadoc* the Disciple of *Antigonus Socheus*, who was a famous *Pharisee*, and probably the first that was so call'd in the Days of *Simon* the High Priest above-mention'd. This *Sadoc* made a Schism from the *Pharisees*, (who, tho' they were very Corrupt in their manners, yet held the true Doctrine, as *CHRIST* affirms : *The Scribes and Pharisees sat in the Chair of Moses : All therefore whatsoever they bid you observe, that observe and do ; but do not ye after their Works : For they say and do not.* *Matt. 23. 2, 3.*) and brought over a great many of the Priests and of the rich People to his Party; because he taught them an easier way to happiness, as he made them believe, and more agreeable to Flesh and Blood, tho' in reality he only led them to a Fool's Paradise.

He and his Sectators rejected all the Books of the Old Testament, except the five Books of *Moses*. They also taught, that there was neither Resurrection, nor Angel, nor Spirit, as we read in the *Acts* of the Apostles. *Cap. 23. 8. The Sadducees say, that there is no Resurrection, nor Angel, nor Spirit ; but the Pharisees confess both.* They rejected Oral Tradition and believ'd nothing but what was contain'd in the Written Letter, which they even perverted, giving it Mystical Interpretations, where it seem'd to clash with their Opinions. Lastly, they rejected *Fate* or *Destiny*, believing that *GOD* did not regard or take Notice of any Evil that was done in the World; but left Men to choose either Good or Evil as they pleas'd. See *Josephus lib. 18. Antiquit. cap. 11. and lib. 2. de Bello Jud. cap. 7.* Thus much concerning the Rise and Doctrine of the *Pharisees* and *Sadducees*, who always liv'd in continual Enmity and Hatred, even in the Days of *JESUS CHRIST*, and of his Apostles. The *Pharisees* looking upon the *Sadducees* as *Schismatics*, and treating them as such; and the most part of the Ungodly People adhering to the *Sadducees*, because they took off from them the heavy Yoke of the Law, which the *Pharisees* as it were press'd upon them. Let us now return to *Joannes Hircanus*.

This Prince being upon the Murder of his Father *Simon* the High Priest and chief Ruler of *Judea*, vested with the Supream Authority, and the Dignity of High Priest, by the Universal Approbation of the Elders and People, was not long possess'd of his Government, when he, and all his People, were brought to great Straights : For *Antiochus* King of *Syria*, having crush'd *Triphen* and all his Party, rais'd a great Army, and March'd into *Judea*, laid waste the Country whithersoever he came, ravag'd and plunder'd every Town and City in his Way, and then sat down before *Jerusalem*, which he so closely hem'd in, that after a long and tedious Siege, *Hircanus* (for so henceforth shall I call this Prince) desir'd to Capitulate with him, partly for want of Water and Provision, and partly, out of an Opinion he had of *Antiochus* his good Nature and Piety, who being some Days before pray'd by *Hircanus* to cease Acts of Hostility, during the Feast of *Tabernacles* * call'd by the *Greeks*, *Scenopegia*; he not only desisted, but also sent into the Town Bulls with gilded Horns, and golden Cups fill'd with sweet Spice to be offer'd on the Altar in the Temple : For which the *Jews* ever after call'd him *Antiochus pius*.

Josephus lib. 13. Antiquit. Cap. 16.

* This was one of the great Feasts of the House of *Israel*, and was kept for seven Days.

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Antio-

Antiochus having receiv'd very civilly *Hircanus* his Messengers, told them, he wou'd grant them Peace upon these Conditions; Namely, that the Garrison shou'd deliver him their Arms: That the City of *Jerusalem* shou'd receive a Garrison from him: That the *Jews* shou'd pay him Tribute, and surrender *Joppa*, and all the other Cities, which they held out of *Judea*. *Hircanus* and the Elders agreed to all these Conditions, except that of receiving a Garrison in *Jerusalem*, but to make amends for that, they offer'd him five hundred Talents, whereof they wou'd pay three hundred down. *Antiochus* readily accepted this offer, and having rais'd the Siege, was receiv'd into *Jerusalem* with a great deal of Joy.

Soon after *Antiochus* March'd with his Army into *Persia* to revenge the Death of his Father, and having made a Confederacy with *Hircanus*, took him, and some of his Army as Auxiliary Troops along with him upon this Expedition. Being arriv'd in *Persia*, he overthrew the Army that came against him under the Command of *Indates*; but in the second Engagement, where *Arfaces* the King commanded in Person his Army, was Defeated, and himself slain upon the Field of Battle. Then *Demetrius* his Brother, whom *Arfaces* had sent away, at the time his Father *Antiochus* had invaded *Persia* before, took upon him the Name and Style of King of *Syria*.

Hircanus being come back from *Persia*, and perceiving the distracted State of the *Syrian* Monarchy, thought this a fit Opportunity to shake off their Yoke, to which he submitted only out of meer Necessity: He therefore rais'd a considerable Army, and invaded *Syria*, took some considerable Towns in that Kingdom. After this he took the famous Town of *Gazim*, where a Temple was built like that of *Jerusalem*, by *Sanabalat* for his Son-in-law *Manasse*, the false High Priest, and destroy'd the said Temple levelling it with the Ground. Then he set upon the *Idumeans*, and compell'd them to be Circumcised, and to receive the Law of *Moses*, as being descended from *Abraham*, in the Line of *Esau*. Being come back to *Jerusalem* he, and the Elders of the *Jews* sent Ambassadors to *Rome*, in order to renew their Ancient Friendship. These Ambassadors obtain'd a Decree from the Senate by which all the Acts of *Antiochus* were declar'd Null and Void, as being impos'd (without their Participation) upon their Friends and Allies. Strictly commanding the *Syrian* Kings to restore unto the *Jews* all things whatsoever they had taken from them.

In those Days the Kingdom of *Syria* was Miserably distracted and torn to Pieces, by the contending Parties and Princes, that set up for the Crown. *Demetrius* was not well settled in his Throne, when the *Syrians* abhorring his Manners and Tyranny, sent to *Ptolomy* surnam'd *Philiscus* King of *Egypt*, praying him to send them some Man of the Race of *Seleucus*, whom they might make their King. *Ptolomy* sends them hereupon *Alexander* surnam'd *Zebina*. This Man by the help of the *Syrians* and *Egyptians* rais'd a great Army, and overthrew *Demetrius* in Battle, forcing him to fly to *Tyre*, where he was ignominiously put to Death. *Alexander* had scarce time enough to settle himself in his new Dignity when *Antiochus* surnam'd *Grypho*, Son to *Demetrius* by *Cleopatra*, rais'd an Army and slew him in Battle. *Antiochus Grypho* was not long in Possession of the Crown, when another *Antiochus* surnam'd *Cizicenus* his Younger Brother set up for the same Crown, and made a bloody War upon him.

During these Troubles *Hircanus* and all the *Jews* enjoy'd a profound Peace, living in great Plenty, and filling their Stores with Military Provisions, and their Treasury with Money, the Sinews of War, against the evil

vil Day : And perceiving how much the civil Wars had weaken'd the Syrian Monarchy, they wou'd not slip the Opportunity of enlarging the Bounds of their own Territories. For this end, *Hircanus* rais'd a great Army and besieg'd *Samaria*, which was then, and for many Years before, under the Crown of *Syria*, tho' formerly Part of the Inheritance of the Sons of *Jacob*. To carry on this Siege, *Hircanus* appointed his own two Sons call'd *Aristobulus* and *Antigonus*, Greek Names indeed, but the Language and Manners of the *Greeks*, in those Days, so far prevail'd, that not only the *Jews* but also the *Egyptians* and almost all the Oriental Nations affected very much to carry their Names, and follow their Customs.

Samaria the Ancient Seat of the Kings of *Israel*, but always Offensive and Troublesome to the Kings of *Juda*; was, at this time, very strong, being exceedingly well fortify'd with Walls and Turrets; so that *Hircanus* spent a whole Year before he cou'd make himself Master of it. Having at last reduc'd it, he threw down the Walls and the Houses, and levell'd all with the Ground, so as not to leave one Stone upon another; partly out of hatred to the Schismatick *Samaritans*, and partly to revenge the Injuries they had done to the *Marissens* a *Jewish* Colony that dwelt near them. Then he March'd to *Scythopolis* and took it, and several other Towns belonging to the Crown of *Syria*; but these, as *Josephus* tells us, were given up to him by the Treachery of *Epicrates* one of *Antiochus* his Captains. So *Hircanus* having made this Glorious Campaign, return'd to *Jerusalem*, and dy'd after a Reign of thirty Years, leaving his eldest Son *Aristobulus* to succeed him.

This Prince seeing the Territories of *Judea* in great Measure extended; and being very rich by the vast Treasures his Father *Hircanus* had heap'd up during the civil Wars of *Syria*, put on a Royal Crown, and styl'd himself King of *Judea*, in the Year 482. after the Destruction of the Temple, under *Sedekias* King of *Juda*; during which time none of the Governours of *Judea* took upon them the Name of King : So *Aristobulus* having turn'd his Principality into a Monarchy, was both King and High Priest. He was very just to Strangers, but cruel and inhuman to his own Relations; for he shut up his Mother, and wou'd suffer no Man to bring her Food until she dy'd of Hunger; and his Brother *Antigonus*, whom he lov'd before exceedingly, and made his Colleague in the Kingdom, he caus'd to be murder'd, upon a false and groundless Suspicion of Rebellion, and shut up the rest of his Brethren in close Confinement. But he did not live long when a Judgment from Heaven came upon himself for his Cruelty : For having in the first Year of his Reign made War upon the *Iturians*, whom he easily subdu'd, and whose Land he annex'd to his Crown, causing the *Iturians* to be Circumcised, and to observe the Law of *Moses*, as being descended from *Ismael* the Son of *Abraham* by *Azar*; he fell into such violent Convulsions, and spitting of Blood, that he soon after gave up the Ghost, confessing the Divine Vengeance that pursu'd him for his Barbarity, having reign'd but one Year only.

Josephus lib: 13. Antiquit. Cap. 19.

When *Aristobulus* was dead, the Queen his Wife, call'd by the *Jews*, *Salome*; by the *Greeks*, *Alexandra*; let his Brethren at Liberty, and caus'd the eldest of them, whose Name was *Alexander* surnam'd *Jannæus* to be Proclaim'd King of *Judea*, and High Priest of the Temple. This Prince fully'd the Beginning of his Reign with the Death of his Brother, who, it seems, had been in a Conspiracy against him. Then he besieg'd *Ptolemais*, a famous City, in those Days, under the Crown of *Egypt*; but was not a-

Josephus lib: 13. Antiquit. Cap. 20.

Josephus lib.
13. Antiquit.
Cap. 21.

ble to take it : For *Ptolomy* surnam'd *Lathurus* King of *Egypt*, who was at this time in *Tyre*, being driven from *Egypt* by his Mother, who wou'd fain set his Crown upon her younger Son *Ptolomy*, surnam'd *Alexander* ; came with a great Army, and forc'd him to raise the Siege : And having made Peace and Confederacy with *Ptolomy*, return'd to *Jerusalem*. But he soon broke this Peace at the Sollicitations of *Cleopatra*, who drew him into her Party in favour of her Son surnam'd *Alexander*. *Ptolomy* being inform'd hereof, March'd with his Army into *Judea*, and having joyn'd Battle with *Janneus*, defeated him, killing Thirty Thousand *Jews* upon the Field of Battle ; and then ravaging the Country, caus'd all the Children he cou'd meet with in the Villages to be slaughter'd, and their Flesh to be boyl'd in Chaldrons, that the *Jews* might think his Soldiers fed upon human Flesh, to strike the greater Terror into them.

But all these Cruelties did not discourage *Alexander Janneus* : For when he understood that *Ptolomy* was gone away, and had landed in *Cyprus*, he made up a good Army and besieg'd *Gaza*, took it, and gave the Soldiers free Liberty to revenge the Cruelty of *Ptolomy* upon the Inhabitants ; which they fail'd not to execute, putting all to the Sword without distinction of Sex or Kind. Then he came back to *Jerusalem*, and began to exercise the like Cruelty upon his own Subjects : For of the Elders, and of some of the People, who had the Courage to speak to, and expostulate with, or rather reproach him with his ill Conduct upon the loss and Captivity of so many of their Brethren, he caus'd Six Thousand to be cruelly Massacred. After this he made War upon the *Arabians*, *Moabites* and *Galadites*, and make them Tributaries to him ; took the City of *Amathus*, and destroy'd it : But having join'd Battle with *Obedas* King of the *Arabs* and being led into an Ambush in the Straights of the Mountains, where the Enemies Camels enclos'd him, was defeated, and with much difficulty escap'd alive.

Josephus lib.
13. Antiquit.
Cap. 22.

This last Misfortune did so exasperate the *Jews*, that they broke out into open Rebellion, and were vex'd with a Civil War for Six Years, during which time *Alexander* slew fifty Thousand of them ; but was himself brought so low, that he offer'd them to do whatsoever they shou'd require of him : Whereupon they unanimously demanded that he shou'd kill himself. And upon refusal, they call to their Assistance *Demetrius* surnam'd *Eucerus* King of *Syria*, who coming with a great Army into *Judea* and joining Battle with *Alexander*, slew all his Foreign Troops *Chelians* and *Pisidians*, and forc'd himself to fly to the Mountains, with only a few of his own Subjects that stuck to him. But (which was surprizing) the *Jews*, who whilst he was in Prosperity, did persecute him to death, seeing him brought so low, took pity of him ; and about Six Thousand of them went to join him ; which made *Demetrius* despair of being able to subdue him, and so return'd to his own Country : But it seems *Alexander* had not the like pity for them : For with these very Men, whom they had sent to assist him against *Demetrius*, he set upon themselves, so soon as he was inform'd of *Demetrius* his Departure, and defeated their Army ; and not content therewith, he pursu'd their chief Heads and Ring-leaders, who had fled to a City call'd *Bethoma*, and having forc'd the same, led in Chains about eight hundred of them to *Jerusalem*, caus'd all their Wives and Children to be strangled before their Faces, and themselves to be Crucified, while himself with his Wives and Concubines feasted on an Eminence whence he might see that barbarous Spectacle.

Alexan-